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ADDRESS.

GENTLEMEN OF THE AMERICAN ORIENTAL SOCIETY:

WE may justly congratulate ourselves on the favorable circumstances under which our present Association has been formed. All the nations of the world, with whom we hope to be able to coöperate in the investigation of the history, literature, and science of the East, are now at peace with each other; the nations of the East itself, who have for ages been estranged in feelings, habits, and manners, from their brethren of the European part of their continent, have become more willing, than formerly, to encourage a free intercourse with them; modern science and art have lent their aid in affording extraordinary facilities of communication between the most distant countries; and the comparatively liberalized policy of some of the governments in the East, has ensured to the foreign traveller a greater degree of security than was heretofore attainable;—all which advantages, combined with the superior knowledge possessed by scholars and travellers of the present day, enable us to accomplish more for the cause of literature and science, in the space of a few years, than could have been effected by our predecessors in the course of many generations.

Without intending to make any invidious comparison in the present case—if we do but bring together the results of the labors of the first Christian missionaries and travellers, who went from Europe to the East two hundred years ago, and the actual knowledge of that quarter of the globe, obtained from similar sources at the present day, particularly from the intelligent and energetic American missionaries and scholars, who are now spread over some of the most interesting re-

gions of the civilized East, and of uncivilized Polynesia—the contrast between the two periods will surprise us. Of this we have an eminent example, and a most honorable one to our country, in the late thorough and extensive investigations made, in the course of two or three years in the Holy Land, by one of our learned members, whose recent and well known “Biblical Researches” comprise a greater body of authentic information on that ever-interesting subject than the works of any of his predecessors.*

And here, as Americans, deeply interested in the reputation of our country, we cannot but take pride in the reflection, that, at the numerous stations of the American missionaries in the East and other parts of the globe, we have reason to believe there is a greater number of individuals, who are masters of the languages and literature of their pagan and other converts, than are to be found among the missionaries of any one nation of Europe. While these indefatigable men,—aided by the resolute American women, who with characteristic devotedness fearlessly accompany them even to martyrdom,—have been impelled, by a sense of religious duty, to the task of peacefully disseminating the benign principles of Christianity, they have also been making lasting additions to our knowledge of the moral and social condition of those distant nations; and—what more immediately concerns our own Association—they have greatly extended our acquaintance with the languages and literature of the oriental nations, and have furnished the most valuable additional materials towards the history of the human race and the completion of the science of ethnography.

Thus in the wisdom of Providence has it happened, that, while the propagation of Christianity, on the one hand, is opening to us new sources of information in different languages—which are the essential instruments of all knowledge—on the other hand, the progressive acquisition of those languages is constantly placing in our hands new means of disseminating religious instruction.

In connection, however, with the important objects we have in view, I cannot but regret, that, notwithstanding the advan-

* *Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa, &c.*, by E. Robinson and E. Smith. Drawn up by Edward Robinson, D.D. 3 vols. 8vo. Boston, United States, 1841. This valuable work has been printed in England and Germany, as well as in America.

tages which we possess, at the present day, for prosecuting researches of this kind, we are yet so circumstanced, in our young country, that the imperative necessity of gaining a livelihood will not allow, even to the most resolute and zealous student, much leisure for any pursuits which do not directly tend to secure to him that indispensable object. We may, with some qualifications indeed, apply to our own countrymen generally, what was said at the close of the last century by that illustrious English scholar, Sir William Jones, whose devotion to learning led to the establishment of the Asiatic Society in Calcutta, which has been the model and precursor of similar societies in other countries. That distinguished man, in speaking of his countrymen, the British residents in Calcutta, from among whom the members of their society were to be selected, observes—that “a mere man of letters, retired from the world and allotting his whole time to philosophical or literary pursuits, is a character unknown among Europeans resident in India, where every individual is *a man of business* in the civil or military state, and constantly occupied, either in the affairs of government, in the administration of justice, in some department of revenue or commerce, or in one of the liberal professions. Very few hours, therefore, in the day or night can be reserved for any study that has no immediate connection with *business*, even by those who are most habituated to mental application.”*

To these remarks we may, in our own case, add the disadvantages incident to all young nations, where the same individual is obliged to know and practise different branches of the same art or business, which, in older and larger states, are divided among several persons.

An elegant writer of antiquity, who has immortalized himself, as well as the subjects on which he wrote, and who flourished four hundred years before the Christian era—ages before the period when the writers of our day have supposed that the subdivision of labor or any other principle of political economy had ever been thought of—gives the following illustrations of this subject; which are employed by him in speaking of small states or cities, but are alike applicable to new or young countries, like ours; while, at the same time, they show to what minute subdivisions of the arts the theoretic-

* Asiatic Researches, Preface to vol. I.

cal reasonings and the actual practice of the ancients were carried out. The author I allude to, the classic Xenophon, after informing his readers that the sovereign of Persia, Cyrus, was in the habit of gratifying his favorites by sending to them, from the royal table, dishes of meats that had been prepared for himself with that superior skill which could be found only in the royal household, where there was an extraordinary subdivision of labor, makes the following remarks:—

“In small cities, the same man makes both the frame of a couch, a door, a plough, and a table; and frequently the same person is a builder, too, and very well satisfied he is, if he meet with customers enough to maintain him. Now it is impossible for a man that makes a great many different things to do them all well. But in great cities, because there are multitudes that want every particular thing, one art alone is sufficient for the maintenance of every one: and frequently not an entire art neither, but one man makes shoes for men, another, for women. Sometimes it so happens, that one gets a maintenance by sewing shoes together; another, by cutting them out; one, by cutting out clothes only; and another, without doing any of these things, is maintained by fitting together the pieces so cut out. He, therefore, that deals in a business which lies within a little compass, must of necessity do it best. The case is the same with respect to the art of preparing food for the table. He that has the same man to prepare his couch, to set out his table, to knead the bread, and to prepare all the meats, must necessarily, in my opinion, fare in each particular as it may happen. But where it is business enough for one man to boil the meat, and for another to roast it—for one to boil the fish, and for another to broil it—where it is the exclusive business of one man to make bread, and that not of every sort neither, but that only which shall be good,—there every thing will be wrought up in the highest perfection.”*

Such have heretofore been the disadvantages under which we have been placed, in our new country, with respect to literary and scientific pursuits. For want of a useful subdivision of literary labor, those scholars, of whom we may justly boast, have been obliged to devote their talents and energies to miscellaneous studies; and accordingly, their works, solid and useful as they are, have had less of the finishing of practised authorship than the same amount of labor would have

* Xenoph. *Cyropæd.* lib. viii, cap. 2.

produced if devoted to fewer objects. To this may be added an important element, in the estimate of causes, which in a greater or less degree counteract our efforts to give a more exclusive attention to literary pursuits. Under a free form of government, like ours, in which almost every man is called upon to have some agency in the management of public affairs, the political concerns of twenty-six different State governments, and of the General Government of the Union, must necessarily absorb no small portion of the time and thoughts of many men of cultivated minds, who, under an arbitrary government, would not only be exonerated from the burdens of public affairs, but would be driven to seek employment for their active intellects in the resources of science and literature.

Yet, notwithstanding all the disadvantages necessarily incident to this state of things, the extraordinary energy and perseverance of our scholars have enabled them to accomplish quite as much as could have been reasonably demanded of them. But I return to the subject immediately before us.

The field of inquiry, which it is the object of our Association to explore, as far as we may have the means of doing it, is one of almost boundless extent—the history, languages, literature, and general characteristics of the various people, both civilized and barbarous, who are usually classed under the somewhat indefinite name of *Oriental* nations; including not only those nations who at this day are inhabitants of Asia, but those who in ages past had their origin from Asiatic ancestors, and have been driven by wars, or other causes, from their original abode into Africa or Europe, but have still kept up their oriental character, and are properly to be considered as Orientals.

It is also our intention to extend our inquiries beyond the *Eastern Continent* to the uncivilized nations, who inhabit the different groups of islands in the Indian and Pacific Oceans, from the eastern coast of Asia to the western coast of America; comprising that region of the globe which has been called Polynesia.

By means of the acquisitions of knowledge to be derived from these researches, we hope to furnish some useful additions to the materials already existing, for the completion of the general ethnography of the globe.

In order, however, to conduct our researches in the various

directions above mentioned, we must elevate ourselves to such a height as is indispensable for the survey of so vast a subject ; and, in making this survey, we shall at present only be able to distinguish and trace out the general outlines of the entire subject, and must be reconciled to the omission of numberless details, which in the general view successively fade away and vanish in the distance. Those details, however, may hereafter be separately reviewed, and followed out from time to time as our researches proceed ; each new advance in our investigations giving us new aid towards future discoveries.

Now when we elevate ourselves to such a height as I have supposed, and direct our view to the Eastern Continent, the cradle of the human race, our attention is at once attracted to two principal countries, which have been the central points of civilization for that portion of the globe, and have shot out the rays of knowledge through the darkness of the surrounding regions. I allude to *Egypt* and *India* ; the former of which communicated its influence to Greece and Rome, and the other western nations ; and the latter, more immediately to the eastern parts of the continent, including perhaps those portions of the dominions of China which have felt the influence of civilization.

Whether Egypt communicated its knowledge of the arts and sciences to India, or the reverse, or whether they interchanged their philosophy and the arts with each other, has long been a subject of debate among the learned, and which now hardly admits of being satisfactorily settled. Yet, I think, the farther our researches have proceeded, the more evidence has been found to show, that Egypt has the higher claim to be considered as the source of that knowledge which they have in common ; though we can conceive that it might possibly have happened, that Egypt and India both derived it, in very remote ages, from some common source, of which we have no memorial or tradition. That there was an intercourse between the two countries in ancient times, seems to be beyond dispute.

Without attempting, then, to discuss this controverted point, which, moreover, is aside of our present purpose, I shall ask your attention for a short time to the first of these two central points, *EGYPT*, and to some of the countries which have more or less remotely either felt its influence, or by

geographical situation may be considered as having intimate connections with it.

Until the present century our knowledge of Egypt was extremely imperfect. For its ancient history, we had been obliged to depend principally upon two well known Greek historians, Herodotus and Diodorus Siculus. But, for a long period of time, while there was in Europe a general ignorance of foreign countries, the narratives of these two writers were deemed unworthy of belief, because they contained many things of an extraordinary character and wholly at variance with the habits and usages of Europeans; and Herodotus, who has been justly called the father of history, has been stigmatized by some prejudiced or ill-informed writers, as "the father of lies;" while Diodorus has been alike a sufferer in reputation for veracity with the same class of critics who have impugned the statements of Herodotus. Yet among those learned men who best know the real merits of Herodotus, one eminent writer, Frederic Schlegel, observes of him, that "the *truth*, the simplicity, the clearness, the flexibility, and the unsought pathos, which characterize Herodotus, are exactly the qualities which render an historical work perfect in its kind."* And another eminent historical writer of Germany, Professor Heeren, characterizes the authenticity of his accounts by saying, that "they confirm the latest discoveries."† Diodorus, like Herodotus, was, it is true, only a traveller in Egypt; but (as Heeren also observes) where he speaks as an eye witness, there is no reason to suspect him of falsehood or exaggeration; and even when he was obliged to resort to the authority of the native writers of Egypt, he did not take upon trust all that they related, but says—"What is found in the writings of the Egyptian priests I shall set down, *after having carefully examined it.*"‡ And no one (adds Heeren) has accused him of intentional misstatements.

But, that both of these Greek writers, however sincere in their endeavors to arrive at the truth, may have been sometimes misled or misinformed, in their inquiries relative to a country in which they were only travellers, and whose language was a foreign one to them, cannot be doubted; yet,

* Schlegel's Lectures on the Hist. of Literature, Lect. I.

† Heeren's Researches on the Ancient Nations of Africa, vol. i. p. 2.

‡ Diod. Sic. lib. i. p. 80, ed. Wesseling.

that they both intended to relate the truth, cannot reasonably be questioned. I may add, that every new discovery in Egypt affords fresh proof of the general correctness of their narratives. Even during the last year, as we are informed by our intelligent associate from Egypt,* a gold seal or signet, purporting to have been the signet of the Egyptian sovereign *Cheops*—and containing in hieroglyphics his Egyptian name, *Shoof*—was discovered in or near the great pyramid; and if upon farther examination it shall prove to be authentic, this will make a new addition to the evidence already found in the hieroglyphic inscriptions and other monuments, that Herodotus was correct, when he informed the world, more than two thousand years ago, that *Cheops* was the builder of that pyramid.

The substance of the narratives of Herodotus and Diodorus Siculus (with a few fragments of other Greek writers) has for more than a century past been accessible to the general reader in the well known and popular “Ancient History” of the excellent Rollin; who candidly and modestly says, that he writes “principally for the instruction of youth, and for persons *who do not intend to make very deep researches* into ancient history.”† That estimable author undoubtedly made use of the best materials for Egyptian history, which were then attainable, so far as they came within the plan of his work; but the extensive researches made in Egypt in our own day show how many errors—unintentional, and unavoidable a century ago—are scattered through the works of all former writers; and prove that the true history of that renowned country still remains to be written.

The discovery of the key to the hieroglyphic writing of Egypt, which has been justly pronounced to be the finest historical discovery of modern times,‡ and is not inferior to the most brilliant of the numerous discoveries in Science, has opened new sources of information on that extraordinary country, and afforded the means of correcting numberless errors, which had been long prevalent.

* George R. Gliddon, Esq.; who delivered a course of lectures in Boston (the first ever delivered in the United States) on the Antiquities and Hieroglyphics of Ancient Egypt. A part of these lectures has been since published, in seven chapters, by the author; and they have contributed greatly to excite an interest in Egyptian studies among our countrymen.

† Rollin's Anc. Hist. Preface.

‡ Letronne, Recueil des Inscriptions Grecques et Latines de l'Egypte; Dedicat. p. 3. 4to. Paris, 1843.

At the period when Rollin wrote his history, and for a long time before and after that, the learned imagined that the hieroglyphics were "mystical characters, or symbols, used by the Egyptians to *conceal* and *disguise* their sacred things and the mysteries of their theology."* As if it were probable, that the innumerable monuments of that kind, scattered through all the public places in their cities, and constantly exposed to public view, as well as the inscriptions on thousands and tens of thousands of the sarcophagi of their mummies could have been intended to conceal mysteries and secrets! But imagination had usurped the place of sober judgment among the learned of those times; and, if a just respect for ourselves would allow us to ridicule the wild speculations and innocent blunders of our predecessors in literary investigations, we might find ample materials for such an occupation in the present instance. A decent regard for them, however, as well as good policy on our part (if we would entitle ourselves to the respect of those who are to come after us) alike forbid indulging ourselves in such an employment.

It is much to be regretted, that we have received from the Greek writers, after Herodotus, so few and so imperfect memorials of a country which for a long period was one of their own provinces; a country, too, from which they had derived their own philosophy and the arts; a country which had for ages been the most civilized of the known world, at least as far as the Indus, and had even completed its career of national glory at a period, when the Greeks and Romans—to whom we look back as our ancients—were just emerging from barbarism.

Yet of the hieroglyphic language of the Egyptians—one of the most remarkable of the arts of that remarkable people—no explanation has come down to us from the Greek writers, except the well known imperfect, and partly apocryphal little tract of Horapollo, and the concise remark of Clemens Alexandrinus; which last, too, was so obscure, that it was unintelligible, until the modern interpretation of the hieroglyphic system, from other sources, enabled us to understand it.

From the Romans, who succeeded the Greeks in the possession of Egypt, we have also received only fragments of information in addition to that which is derived from their

* Rollin's Anc. Hist. vol. i. chap. 2, sec. 1; Millot's Anc. Hist. vol. i. chap. 4.

Grecian masters in learning.* In justice to both of those nations, however, it should not be forgotten, that some of their works relating to Egypt, which might have contained information respecting the hieroglyphic system, have perished; and nothing has come down to our times except the titles of some of those works and the names of their authors.

The perseverance and skill of modern scholars have at last stripped off the mystery which had so long enveloped this ancient written language; which now appears to have been the parent of the *Coptic* of a later period;† and we are enabled, after the lapse of many ages, to read and interpret it.

This discovery, as I have already intimated, has opened new sources of historical information. In the hieroglyphic monuments we now find (among other things) evidence of the successive Egyptian dynasties, recorded in the history of the Egyptian writer *Manetho*—whose name, with those of Berossus and Sanchoniatho, I may remark in passing, is as familiar to unlearned persons, who have read the simple tale of the Vicar of Wakefield, as to the most learned of antiquarians; although these dynasties, while they rested upon this Egyptian authority, were deemed fabulous, or “manifest forgeries.”‡

Such are the vicissitudes of human opinions; such is the fate of speculative deductions, however ingenious, whose authors employ themselves in framing theories, without submitting to the labor of patiently investigating facts!

The results of this great modern discovery, however, are but just beginning to be developed; and it is fit, that our countrymen should begin to think of taking part in the researches, which are now but just begun and will not be completed for a long period to come. Few individuals among us, it is true, have yet devoted their attention to this deeply interesting subject; a subject whose importance cannot be fully estimated at present, more particularly in its connection with the history contained in the Scriptures; which sacred volume, I may add, does itself incite us to the study of the

* Vide Ammian. Marcellin. lib. xxii. cap. 4.

† Quatremère, *Recherches Critiques et Historiques sur la langue et la littérature de l'Égypte*. 8vo. Paris, 1808.

‡ Rollin's *Anc. Hist.* Book i. part 3.

arts, sciences, and history of ancient Egypt, by the emphatic recommendation, that Moses was learned in all the wisdom of the Egyptians.*

The illustrations of the Bible, which have already been derived from this source and from the study of Egyptian antiquities generally, possess the highest interest with every Christian as well as every scholar ; and so numerous are the works already published in Europe, containing copies of the hieroglyphic and other monuments of ancient Egypt, that American scholars now have it in their power to prosecute these researches with most of the advantages which are enjoyed by the greater part of the learned men of the old world.

It would be interesting and instructive to follow out these general views of this remarkable country, and its inhabitants, into various details relative to their philosophy and their science in general, as well as the common arts of life, and, above all, their hieroglyphic system ; but the limits allowed me on this occasion will only permit me to refer very briefly to two or three of these particulars.

Some of the learned had, in the face of sacred and profane records, rejected the Pharaohs of Egypt from the pages of authentic history, and considered them as fabulous or symbolical beings;† but the hieroglyphics, and the monuments of those sovereigns with their names sculptured upon them, have dissipated these learned dreams and confounded their incredulous authors. The certainty of Egyptian history, as far back as the *nineteenth* century before Christ, is, according to Champollion, now demonstrated by means of the succession of its kings as shown on the public monuments.

Again ; in one of Manetho's Egyptian sovereigns, *Sheshonk*, who was the first one of the twenty-second dynasty, and whose name appears on the monuments at Karnak, is now recognized the *Shishak* of the Scriptures ; who, in the fifth year of Rehoboam, 970 years before Christ, came up against Jerusalem with twelve hundred chariots and threescore thousand horsemen.‡ This is highly important, as Heeren observes, because it enables us to determine the chronology.

Again ; several years ago there was found at Denderah

* Acts, vii, 22.

† Heeren's Ancient Nations of Africa, vol. ii, p. 10, Engl. edit.

‡ 2 Chron. xii, 2 ; 1 Kings, xiv, 25.

(the ancient Tentyra) in Egypt, on the walls of a temple, a painting now well known by the name of the Zodiac or planisphere of Denderah, in which the twelve signs were depicted in such positions, that, according to astronomical principles, the zodiac must have been of very remote antiquity, and would have reached far beyond the known limits of all our sacred and profane history. But the hieroglyphics upon it can now be read; and they are found to contain the names of *Roman* Emperors of no older a period than the first century of the Christian era!

Some persons may, perhaps, be ready to ask, whether there is still room for discoveries to be made, notwithstanding the extensive investigations of European scholars. This question may be best answered by referring to a late letter (of January 2, 1843) from that eminent German hierologist, Dr. Lepsius, who is at this time employed in Egypt by the enlightened government of Prussia. By that letter you will perceive that there is still ample room for as many laborers as can be employed in that inexhaustible field. That learned writer, who dates his Letter at Gizeh, "at the foot of the pyramid of Cheops," says—

"We arrived here on the 9th Nov., and here we have passed the first day of the new year. But who can foretell the extent of the rich harvest we may reap on this earliest scene of the history of mankind? It is incredible how little this spot has been explored, though more visited than any other part of Egypt. . . . The best maps of this site hitherto produced, represent two tombs besides the pyramids, having particular inscriptions and figures. *Now* we have drawn a minute topographical plan of the whole monumental plain; and on this plan there are marked, independently of the pyramids, *forty-five* tombs whose occupants I have ascertained by the inscriptions. There are altogether *eighty-two* tombs, which, on account of their inscriptions or other peculiarities, demand particular attention. With the exception of about twelve, which belong to a later period, all these tombs were erected contemporaneously with, or soon after, the building of the Great Pyramid, and consequently their dates throw an invaluable light on the study of human civilization in the most remote period of antiquity. . . . The *sculptures* in relief are surprisingly numerous, and represent whole figures, some the size of life, and others of various dimensions. . . . The *paintings* are on back grounds of the finest chalk. They are numerous and beautiful beyond conception—

as fresh and perfect as if finished only yesterday. The pictures and sculptures on the walls of the tombs represent, for the most part, scenes in the lives of the deceased persons, whose wealth in cattle, fish, boats, servants, &c., is ostentatiously displayed before the eye of the spectator. All this gives an insight into the details of private life among the ancient Egyptians. . . . By the help of these inscriptions I think I could, without much difficulty, make a Court Calendar of the reign of king Cheops. . . . In some instances I have traced the graves of father, son, grandson, and even great-grandson; all that now remain of the distinguished families which 5000 years ago formed the nobility of the land. . . . I now employ daily 50 or 60 men in digging and other kinds of labor; and a large excavation has been made in front of the great Sphynx.”

From this account of the actual state of Egyptian researches, we perceive there is ample opportunity for more extensive discoveries than have yet been made; and the extraordinary character of those already before the public, cannot fail to stimulate and encourage us in our researches. A writer, whom I have before cited, has condensed from Rosellini, and other hierologists, the following remarks:—

“Philologists, astronomers, chemists, painters, architects, physicians, must return to Egypt to learn the origin of language and writing—of the calendar and solar motion—of the art of cutting granite with a *copper* chisel, and of giving elasticity to a *copper* sword—of making glass, with the variegated hues of the rainbow—of moving single blocks of polished syenite, *nine hundred* tons in weight, for any distance, by land and water—of building arches, round and pointed, with masonic precision unsurpassed at the present day, and antecedent, by two thousand years, to the Cloaca Maxima of Rome—of sculpturing a *Doric* column, a thousand years before the Dorians are known in history—of *fresco* painting in imperishable colors—and of practical knowledge in anatomy.

“Every craftsman can behold, in Egyptian monuments, the progress of his art four thousand years ago; and, whether it be a wheelwright building a chariot—a shoemaker drawing his twine—a leather-cutter using the selfsame form of knife of old, as is considered the best form now—a weaver throwing the same hand-shuttle—a white-smith using that identical form of blowpipe, but lately recognized to be the most efficient—the seal-engraver cutting, in hieroglyphics, such names as *Shoofos*, above four thousand three hundred years ago—or even the poul-

terer, removing the pip from geese,—all these, and many more evidences of Egyptian priority, now require but a glance at the plates of Rosellini.”*

To this catalogue of Egyptian arts, a long addition might be made of monuments descriptive of the goldsmith’s and jeweller’s work—instrumental music, singing, dancing, and gymnastic exercises, including children’s games, like some of the present day—the tasteful furniture of their houses—ship building—drawings in natural history, so true to life, that the French naturalists, by means of them, instantly recognized the several species of Egyptian birds designated by them; and of numberless other branches of art, which time will not permit me to particularize.

Can we wonder, then, at the high eulogium, which I have before cited, from the Scriptures, on the great leader of the Israelites, that he was learned in all the wisdom of the Egyptians; or, at the still higher panegyric on king Solomon, whose wisdom is said to have *excelled* “all the wisdom of Egypt?”† Can we any longer feel surprised at the enthusiasm of Champollion, when, on landing for the first time in Egypt, he knelt to the ground and kissed the soil? In his own glowing language, after traversing that country of wonders and arriving at the monuments of Karnak, he says: “All that I had seen, appeared miserable, in comparison with the gigantic conceptions by which I was surrounded at *Karnak*. I shall take care not to describe any thing; for, either my description would not express the thousandth part of what ought to be said, or, if I drew but a faint sketch of it, I should be set down for an enthusiast, or perhaps for a madman.”‡

But I have detained you too long on this inexhaustible portion of our subject, and will now notice some other parts of the eastern continent which will naturally fall within the range of our proposed inquiries. In doing this, the most convenient and clearest method, for our present purpose, will be to proceed, though not with rigorous exactness, in a geographical order.

If, then, we begin at the Straits of Gibraltar, on the southern shores of the Mediterranean Sea, and proceed east-

* Mr. Gliddon’s printed lectures, referred to on p. 8.

† 1 Kings, iv, 30.

‡ Lettres écrites d’Égypte et de Nubie en 1828 et 1829, par Champollion Le Jeune, p. 98. 8vo. Paris, 1833.

ward, towards Egypt, we find the whole line of the African coast—once the seat of colonies sent from Egypt—now occupied by a people who, in language, habits, and social institutions, are *orientals*; speaking dialects, more or less corrupted, of the family of languages commonly called (from the patriarch *Shem*) the *Shemitic* or Semitic stock. These modern inhabitants of this whole sea-coast—the ancient Mauritania—have not hitherto, in themselves, been thought a particularly interesting subject of inquiry; though in certain relations, which will be adverted to hereafter, their history acquires some importance. Nor is it to be overlooked, that it was from the shores of Africa, that the Egyptian colonies, in remote times, brought to savage Europe the first germs of civilization.*

But the ancient predecessors of the present inhabitants of the Barbary coast, I mean the Carthaginians, who occupied that part of the coast which includes the present kingdom of Tunis, and that remarkable race of men called the *Berbers*, who are supposed to be the descendants of the ancient Numidians, and have, from time immemorial, occupied the highlands of the interior of Northern Africa—from the Atlantic Ocean to the borders of Egypt—become extremely interesting in an historical and ethnographical view, on many accounts.

It has been the lot of Carthage, as Heeren justly observes,† to have her decline alone stand conspicuous in the annals of the world, and the preservation of her glory left to foreign historians. That the Carthaginians had writers of their own, we know by direct evidence from Sallust, who speaks of Punic works being interpreted to him;‡ and also by the fact, that, though they were a commercial people, they had native works on agriculture, which were in so high estimation, even with their bitterest enemies, the Romans, as to be thought worthy of being translated into their own language for the benefit of Roman farmers. Their native works, too, if extant, would doubtless give us full information of the settlements which they possessed, for a long time, on the opposite coast of Spain; a page of history which is now a blank.

Now it is familiar to every reader of history, that the Car-

* Malte-Brun's Geog. vol. ii. p. 3, 4to ed.

† Heeren's Researches concerning Africa, &c., vol. ii.

‡ Sallust, Bell. Jugurth.

thaginians were a colony from that great commercial people, the Phenicians, whose language the colonists, of course, brought with them from the East, and of which a singularly interesting fragment has come down to our times, in Plautus's well known comedy, called the *Poenulus*, or Carthaginian, in which a native of the country is introduced, speaking in his own language.* This fragment and various Punic inscriptions and coins, have lately been most carefully collected and illustrated by that eminent orientalist, the late *Gesenius*, who has entirely confirmed the opinion expressed by the learned Bochart two centuries ago; which was, that the fragment in question was not, as some had supposed, the Numidian, or aboriginal language of Northern Africa, but pure Phenician, or, in substance, ancient Hebrew; and Gesenius has set the question at rest.† This result, I may remark by the way, makes a striking and amusing contrast with the hypothesis of the late well known Irish writer, Colonel Vallancey, who, with more national feeling than cool judgment, maintained, upon the evidence of the very same fragment—what will assuredly surprise every reader of history—that the Carthaginians spoke a language which was no other than good Irish! A strange hypothesis, indeed, but which he sustained with some plausibility by resorting to the common expedient of making very free and numerous emendations of the Punic text, the corrupt state of which enabled him to give full play to an active imagination in making the facts agree with his hypothesis.

Of the Punic and Hebrew affinities many examples might be given; but I will mention only one; which, as it occurs in the Roman histories of Carthaginian affairs, may be interesting even to those whose attention has not been particularly directed to oriental studies. The Roman historians, in speaking of the Carthaginian form of government, inform us that their chief magistrates—corresponding to the *consuls* of the Romans—were called *Suffetes*, which is only a Roman plural equivalent to the Hebrew *shophetim*, that is, *rulers*, *princes*, or *judges*; a slight alteration being made by the Roman writers in the first syllable of the Carthaginian name, because, like the Greeks, they had not the sound of

* Plauti *Poenul.* Act. v. Scen. 2, 73.

† Gesenii *Scripturæ Linguæque Phœnicæ Monumenta*, etc. 4to. p. 481. Lips. 1837.

sh in any Roman words, but substituted for it the simple sound of *s*, when they had occasion to write Punic, Egyptian, or other foreign names.*

The Carthaginians, as colonists of a commercial mother-country, appear to have confined themselves principally to the *coast* of Africa; but they at the same time kept up an active intercourse with the aboriginal inhabitants of the interior, who, as before mentioned, dwelt in the chain of high lands, called the *Atlas Mountains*, (among the most extensive on the globe,) which lie between the coast of North Africa and the great desert of Sáhara.

These aboriginal people, who have hitherto attracted but little notice, but are now becoming an object of great interest in an ethnographical view, are known, as I have before observed, by the general name of *Berbers*, and are supposed to be the descendants of the ancient *Numidians*, whose name is familiar to us in the Roman writers. They are now found to extend over a belt of land reaching from the confines of Egypt to the western, or Atlantic, coast of Africa; and their language, which the learned Professor Vater supposes to have an intermixture of Arabic and other idioms, has been traced by the same author from the high lands of the African Continent to the adjacent Canary Islands; which, in a geological view, are perhaps the fragments, or continuation, of the Atlas Mountains. Some remains of their language, which Vater had thus traced, were found among the native population of the Canary Islands, who were called *Guanches*; but who, as a nation, became extinct, according to Baron Alexander von Humboldt, at the beginning of the sixteenth century.†

We have, then, this interesting result deduced from the comparison of languages and dialects—that one nation, with slightly differing dialects among its different tribes has for ages extended from the Canary Islands and the neighboring Atlantic coast eastward, through the interior of North Africa, to the borders of Egypt, and speaking a language radically different from all around it, though at this day not unmixed

* Liv. Hist. lib. xxx. cap. 7. Festus.

† The African origin of the inhabitants of the Canary Islands has been long received as an historical fact. Glas, in his history of the Islands, gives, as “the greatest proof” of it, “the similitude of the Canarian and Lybian languages,” of which he gives a Vocabulary containing about a hundred words, taken from an old Spanish author who maintained the same opinion. See Glas’s Hist. of the Canary Islands, p. 174, 4to. London, 1764.

with Arabic. This result has been justly considered as one of the interesting discoveries in ethnography, but which we had not the means of making, until so lately as the years 1797 and 1798, when the well known traveller Hornemann made his journey through a part of the territory in question, from Cairo to Mourzouk in the kingdom of Fezzan, and furnished the learned with a specimen of the dialect of the most easterly Berber tribes, called the *Siwahs*, who extended to the frontiers of Egypt.

I have occupied the more of your time on this subject, because the scholars of our own country have borne an honorable part in the recent investigations which have been made in respect to the Berber nation and language, and to which I shall ask your farther attention a few moments longer.

Our veteran philologist, Mr. Du Ponceau, was the first who instituted the late investigations of this subject (in the year 1822) through the late intelligent and public-spirited American Consul, William Shaler Esquire, at Algiers; and their correspondence was published in the Transactions of the Philosophical Society at Philadelphia.* Those inquiries were farther prosecuted by Mr. Du Ponceau afterwards (in 1828) through our accomplished Orientalist Mr. Hodgson, late Consul at Tunis, who furnished numerous authentic details, which were new to the learned of Europe, and have now sufficiently established the general characteristics of the Berber language.† Mr. Hodgson found still remaining in the Berber country, and often without the slightest change, the names of rivers, mountains and villages which are mentioned by Sallust and other ancient writers, and which preserve to this day the same signification as in the days of those writers. I trust I shall be excused for occupying your time in noti-

* Transactions, New Series, vol. ii. p. 438.

† See Dr. Pritchard's very learned Researches in the Physical History of Man, vol. ii. pp. 15 and 16, where just commendation is bestowed on this American philologist by a most competent judge. I may add that, before the researches of Mr. Hodgson and Mr. Shaler had furnished copious specimens of the Berber language, the principal specimens of it—and the only one of the Lord's Prayer—had been given by Jezreel Jones, whose *Dissertatio de Lingua Shillhensi* was published, with other Dissertations, at the end of Chamberlayne's well known work, entitled *Oratio Dominica in diversas omnium ferè gentium linguas versa*, etc. 4to. Amsterdam. 1715. Professor Vater (in the Mithridates, vol. iii. part 1, p. 54) has taken his specimens of the Lord's Prayer, as he states, from Jones; but a few inconsiderable errors, or deviations from the original, have crept into the reprint.

cing two or three of them, which I am confident will be striking and interesting.

The name of *Atlas* itself, which has from remote antiquity been given to the great chain of mountains before mentioned, is considered by Mr. Hodgson to be a Roman corruption (by a common dialectical interchange) of the native Berber name, which is *Adrar* or *Adhraer*, and means "The Mountains;" the Berbers having no discriminating or proper name for this particular chain of mountains.* To this remark of Mr. Hodgson I may add that a similar application of an aboriginal *American* word has taken place in our own State of Massachusetts, in the name of the well known height of land in Princeton, called *Wachúset*; which name has been formed by us from the Indian word *wadchu*, (in the plural *wadchuash*), signifying *the mountain* or *a mountain*.

Again; the historian Sallust, in speaking of a Numidian town called *Thala*, makes this remark: "At *Thala*, not far from the walls, there were some *fountains* of water;"† and it is assuredly a striking coincidence, that the same name still remains, which a Berber tribe pronounce *Thala*, and that the word means a *covered fountain*, in contra-distinction to an open spring.

To these examples might be added many others mentioned by ancient writers, and which still remain in the Berber country; as *Ampsaga*, a river mentioned by Pliny, in his *Natural History*, (lib. v. cap. 2,) and by Pomponius Mela in his *Geography*, (lib. i. cap. 7.) The name of the barbarian king *Jugurtha*, according to Mr. Hodgson, is recognised in the Berber word *jugurth*, which signifies a *crow* or *raven*; as the American Indian chiefs take the names of the Eagle, the Hawk, the Wolf, and others of the kind.

Omitting farther details on this point, I proceed with our general subject; in doing which we quit the continent of North Africa, for a moment, and direct our attention to a very celebrated, though inconsiderable island lying opposite to the eastern coast of Tunis—the island of *Malta*, anciently called *Melita*; famous in sacred history as the place where the apostle Paul suffered shipwreck, and, in modern times, as the

* Glas, in his *Hist. of the Canaries*, after mentioning that "the ancients inform us that *Atlas* was called by the *natives* *Ater*, *Dyr*, and *Adyrrim*," adds—"the Libyans call a mountain *Athrair* and *Adrair*." Page 176.

† Sallust, *Bell. Jugurth.* cap. 89.

last residence of the well known Order of the Knights of Saint John of Jerusalem, who from that circumstance are now more commonly called the Knights of Malta.

The language of this island, being a dialect of the Semitic stock, and in substance the common Arabic of the African coast, (with a mixture of Italian, and some other peculiarities,) entitles it to a place among *Oriental* subjects of inquiry. It has been supposed by some writers, that the Maltese language might be the remains of the ancient Phenician, or the Hebrew; but it seems to be now well ascertained, that, whatever may have been the language of the inhabitants in the days of the apostles, the language in its present state has no other relation to the Phenician or Hebrew, than the general affinity of the Arabic to them.* In the Acts of the Apostles, it is true, the inhabitants are spoken of as barbarians; "the *barbarous* people showed us no little kindness; for they kindled a fire and received us every one, because of the present rain and because of the cold."† But the act of humanity, which is here thus gratefully recorded, confirms the common interpretation of the terms "barbarous" and "barbarian," which were in so common use with the Greeks and Romans, and which were only equivalent to "foreigner," or one of another nation; as Saint Paul explains it in one of his epistles: "If I know not the meaning of the voice, I shall be unto him that speaketh a *barbarian*, and he that speaketh shall be a *barbarian* unto me."‡ It is worthy of remark, however, that during the three months' intercourse between the people of the island and their shipwrecked visitors, no intimation is given, that they did not understand each others' language. But, whatever affinity there might have been at that day between the Phenician or Hebrew and the language of the islanders, it is at this day no other than has been above stated.

Returning now to the *Continent* of Africa, I detain you

* See Gesenius's *Versuch über die Maltesische Sprache*, etc. p. 78. Leipzig, 1810; and a review of it in the *North American Rev.* vol. x. p. 225, (for April 1820,) which is understood to have been written by Professor Gibbs, the learned translator of Gesenius's *Heb. Lexicon*. See also Gesenius's late work entitled *Scripturæ Linguaeque Phœniciæ Monumenta*, etc., pp. 252, 341. 4to. Lips. 1837; where the same view is taken of the Maltese language, as in his former work. It is said, that the peasants of Malta and Barbary can understand each other.

† Acts, xxviii. 1 and 4.

‡ 1 Cor. xiv. 11.

once more, for a moment, in Egypt, to make a single remark upon the language of the *Copts*; who have been called "the rightful proprietors of Egypt." Their language ceased to be a spoken language in that country in the tenth century, though it continued to be studied as a learned language and to be used in their church service. It is of great importance for its very ancient version of the New Testament; and, in our day, it has acquired great additional value, from being acknowledged as the lineal descendant of that very ancient language of Egypt which has been preserved in the hieroglyphics of that country.*

Proceeding southwardly from the provinces of Egypt we reach the territory which has been comprised (with others) under the very indefinite name of *Ethiopia*; extending along the western side of the Red Sea, and including *Nubia* and *Abyssinia*; of which our information is still extremely imperfect. The history, literature, and antiquities of these countries are of great interest in many respects; and particularly as connected with Egypt. The Ethiopians, from the most ancient times, have been one of the most celebrated nations of the globe. When the Greeks scarcely knew even Sicily and Italy by name, the Ethiopians were celebrated by their poets.† The *Gheez*, or Ethiopic language is important in a biblical view, as containing a version of the Scriptures, and other works, in a dialect of the Semitic stock.

Thus far our attention has been, principally, directed to Egypt and to countries lying westward and southward of it.

If now we turn to the countries lying eastward of the meridian of Egypt, and, in part, northward of that country, we have, at the farther extremity of the Mediterranean Sea, the Turkish province of Syria, comprehending the land of Palestine, naturally designated by Christians as the *Holy Land*. This entire region is too familiarly known, to require particular notice on the present occasion. But I cannot forbear recalling your attention to a remark before made as a stimulus to American scholars, that notwithstanding so many learned Europeans had for a long series of years travelled over that beaten ground, and although so many books had

* Quatremère, *Recherches Critiques et Historiques sur la langue et la littérature de l'Égypte*. 8vo. Paris, 1808.

† Heeren's *Researches*, (*Africa*.) vol. i. p. 294. See *Iliad*, i, ver. 423; *Odys.* i, ver. 23; and various other places.

been written upon it, yet it was reserved for an American, and in our own day, to furnish the learned of both continents with the most accurate and thorough work that has appeared upon that ever interesting country. Yet, thorough and accurate as it is, the learned author himself wishes it to be regarded "merely as a beginning, a first attempt to lay open the treasures of Biblical Geography and History, still remaining in the Holy Land—treasures, which have lain for ages unexplored, and had become so covered with the dust and rubbish of many centuries, that their very existence was forgotten."*

That such treasures are still remaining in that quarter of the East, we cannot doubt, when we call to mind the well known, but remarkable fact that even the extensive and magnificent ruins of *Balbec*, "the city of the sun," only forty miles distant from so well known a city as Damascus, and at less than that distance from the sea-coast of Syria, lay forgotten or unknown to *Europeans* till the middle of the last century, when they were brought to light by two English travellers; who at the same time revived the memory of the still more celebrated city of *Palmyra*, the "Tadmor" of Solomon,† called by the latter name even to this day, and strongly associated, in the recollection of the classical scholar, with the name of the intrepid, but unfortunate queen of the East, *Zenobia*; whose fortitude, undaunted by the perils and terrors of actual war, deserted her when she was made captive by the cruel Aurelian; who prevailed upon her, for her own safety, to sacrifice her friends that had advised the vigorous prosecution of the war, and among them her counsellor and instructor, the Greek philosopher Longinus; who, as a great historian remarks, calmly and without uttering a complaint followed the executioner, pitying his unhappy mistress, and bestowing comfort on his afflicted friends; and whose fame will survive that of the queen who betrayed, or the tyrant who condemned him.‡

Passing by the province of Syria, therefore, without farther details, and directing our attention along the northern coast of the Mediterranean, we have, between that and the

* Robinson's Biblical Researches, vol. i. pref. p. xii.

† "And Solomon built Gezer, and Beth-horon the nether, and Baalath, and Tadmor in the Wilderness, in the land." 1 Kings, ix. 17, 18; 2 Chron. viii. 4.

‡ Gibbon's Roman Empire, chap. xi.

Euxine Sea, the Peninsula of *Asia Minor*, abounding in the most interesting associations; and where, as a modern writer observes, the glory of many once flourishing nations has been extinguished; where flocks wander over the tombs of Achilles and Hector, and the thrones of Mithridates and Antiochus, as well as the palaces of Priam and Cræsus, have disappeared; and the naked territory is now possessed by a population deplorably debased by ignorance and slavery.

Much as this portion of Western Asia has been studied, with a view to classical and biblical researches, and deeply interesting as it has ever been to those who have made investigations into the histories of its various states and cities—either as the scenes of Greek and Roman exploits, from the time of the Trojan war down to the extinction of Greek and Roman power—or as the field of the labors and travels of the apostles—still, many questions in relation to its geography and history, as well as its ethnography, remain to be solved. From the difficulties heretofore experienced in traveling through the East—where a jealousy still prevails, that strangers are in quest of hidden riches—our information of Asia Minor, from modern writers, has been imperfect, and we have hitherto been obliged to rely, for the most part, upon the valuable, though incomplete and unsatisfactory accounts of ancient authors, occasionally aided by the vague relations of the Orientals themselves.

The greater part of the inhabitants of this peninsula are Mahometans; but there is a large body of Christians, principally of the Greek church, with many Armenians, and some Roman Catholics. In this point of view it may be observed, that, as Christianity was planted in Asia Minor at a very early period, the history of the country at that epoch becomes an interesting as well as important inquiry.

Different languages of the Semitic stock, as well as Greek, are spoken in Asia Minor. But the *Turkish*, which is a Tartar dialect, intermixed with Arabic and Persian, and is written with letters taken from those two languages, is, like the French in Europe, a common language of intercourse between people of different nations, and is spoken by Christians as well as Mahometans, in Asia Minor and all other parts of the Sultan's dominions; and an intelligent American missionary says that he chose it in preference to

any other, and never found reason to repent of his choice.* The knowledge of it, therefore, becomes important with a view to researches in this part of the East.

The countries lying eastward and northward of the peninsula of Asia Minor next come under our notice.

Of these, the territory lying between the Black Sea on the west and the Caspian Sea on the east forms an isthmus, connecting Europe with Western Asia; and across this isthmus, as geographers have observed, Mount Caucasus extends like an immense wall. Several streams descending from the mountains, as related by Strabo, carry down gold dust, mixed with the sand, and this being stopped by sheep-skins placed for that purpose, he adds, furnishes an explanation of the fable of the Golden Fleece of Colchis.†

The Caucasian nations have been classed under seven principal divisions, according to their different languages; and of these nations (beginning at the north) we are most familiar with the names of the Circassians and the Georgians.

The Circassians, whose national name among themselves is *Adigé*, but who are called by the Turks *Cherkés* (robbers), and by the Russians, *Chirkassy*, occupy the country on the northern side of Mount Caucasus, and live under a complete feudal system. The princes and nobles, who, it is said, speak a language which is peculiar to themselves and not understood by the common people, are in fact the nation; their subjects being, for the most part, the people of conquered countries reduced to a state of slavery. The Circassians are considered to be the Zychi (*Ζύχοι*) of the Greeks, who are mentioned in the Periplus of Arrian.‡ They have a tradition of a female race, that was anciently among them, called *Emmetch*, from which the Greeks, it has been observed, may have formed their name of *Amazons*; and according to Adelung, this name suits no Caucasian tribe better than the Circassians; § whose women, however, at the present day, are distinguished for the delicacy and grace of their persons, instead of the masculine qualities of the Amazons.

* Narrative of Travels by the Rev. Horatio Southgate, Missionary of the Protestant Episcopal Church; 2 vols. 12mo. New York, 1840.

† Strab. Geog. lib. xi, p. 499, ed. Casaub.

‡ Klaproth, Asia Polyglotta, pp. 84 and 129; who cites Georgio Interiano (1502) in Ramusio's Collection, ii. p. 196.

§ Mithridates, vol. i, pp. 441-2.

One farther remark may be added, in respect to their language—that according to Mr. G. Ellis's "Memoir of a Map of the Countries comprehended between the Black Sea and the Caspian," published in 1788, many Circassian and Caucasian words are said to be nearly the same with those of some *American* aboriginal languages.

Georgia, called by the Russians *Grusia*, and by the Persians, *Gurgistan*, but by the native writers, *Iberia*, or *Iweria*, is in the middle of the isthmus just mentioned, and south of Mount Caucasus. The remarkable language of this country, radically different from the other Caucasian languages, and from the Persian and Armenian, has most unexpectedly become an object of interest, with the scholars of our own country as well as of Europe, in consequence of a singular resemblance in one of its great features to the *Indian* languages of America; that is, in what Mr. Du Ponceau calls their *polysynthetic* character. The remarks made upon this point, several years ago, by this profound philologist, immediately attracted the notice of the learned in France, and formed one of the subjects of the annual Report made to the Asiatic Society of Paris, by that great Orientalist M. Rémusat. This discovery gave an immediate impulse in France to the study of the *Georgian* language and literature. M. Klaproth published a Georgian Vocabulary, and M. Brosset, a Georgian Grammar; and the study has been since prosecuted by others. The language, moreover, possesses no little interest from there being extant in it an entire version of the Scriptures, of so early a date as the beginning of the sixth century; which, it was said a few years ago, had not yet been made use of in Biblical Criticism.

The Georgians, from the situation of their country—which lies between two great Mahometan nations, Turkey and Persia—were subject to a violence and oppression, which had sunk their character to the lowest state of degradation. Their personal qualities made their Mahometan neighbors desirous of obtaining them as slaves; and, as slaves were often promoted to the highest offices in Turkey, Georgian parents, who lived in wretchedness at home, did not hesitate to sell even their own children; nobles made offerings of their vassals; and even the *wallys*, or princes, of Georgia were often compelled to send, as tribute to the para-

mount sovereign, some of the fairest of their family or of their subjects.*

The remaining tribes of the Caucasian country do not, in a general view, require a separate notice. We may, therefore, pass by the Imeritians, Gurians, Mingrelians, and Suanes (the Suani of Pliny†) as only subdivisions of the Georgian nation; and proceed to the countries lying southward of them, which form the eastern provinces of the Turkish Empire in *Asia*, and include the territories of Armenia, Mesopotamia, and Babylonia.

All these countries have strong claims to the attention of scholars, from the associations connected with them, as well as from their historical importance.

The *Armenians*, who are called *Haikani* in their own language, are among the most ancient of civilized nations; and from the time when the Roman and Parthian standards first encountered (says Gibbon) on the banks of the Euphrates, the kingdom of Armenia was alternately oppressed by its formidable protectors.‡ But, amidst the desolating revolutions caused by despotism and wars, they have sustained themselves as a cultivated people.

A late celebrated English writer of genius, who, under an accidental state of feeling, was led to study their history and language, and who was an acute observer, says of them—as profounder writers had done before—“It would be difficult, perhaps, to find the annals of a nation less stained with crimes than those of the Armenians, whose virtues have been those of peace, and their vices those of compulsion. But whatever may have been their destiny—and it has been bitter—whatever it may be in future, their country must ever be one of the most interesting on the globe; and perhaps their language only requires to be more studied, to become more attractive. . . . It is a rich language, however, and would amply repay any one the trouble of learning it.”§ More than

* Malcolm's History of Persia, vol. i. p. 212. The author adds—that Joseph Emir, a brave Armenian, who tried to excite his countrymen and the Georgians to throw off their subjection, describes the wickedness of the degraded Georgian nobles, “in a very odd but emphatic manner—They were born, he says, twenty-four hours before the devil.” Ibid.

† Plin. Nat. Hist. lib. vi. cap. 12.

‡ Gibbon's Roman Hist. chap. 32.

§ Lord Byron, Lett. of Nov. 17, 1816, and Jan. 28, 1817, (Nos. 252 and 258) in his life by Moore.

a century before the writer just cited, that universal genius Leibnitz—the Aristotle of his day—had said to a correspondent: “I am glad that one of your countrymen is going to elucidate the Armenian language. *That nation possesses ancient books and many other things worthy of study.*”*

Half a century ago, or but little more, when a tolerable knowledge of Hebrew alone constituted an Oriental scholar in England, and when a new impulse was given by Sir William Jones to Oriental studies in that country—where they had been in a slumbering state “hardly differing from a non-existence”†—that brilliant scholar observed, in one of his Anniversary Discourses before the Asiatic Society, that he had not studied the *Armenian* language, because he “*could not hear of any original compositions in it.*”‡ This remark sounds strangely at the present day, when our extended information respecting the East enables us to know that Armenia has produced a multitude of native writers of every kind; historians, poets, theologians, grammarians, rhetoricians, physicians, astronomers, &c. Even at the time when the remark was made, many Armenian works had been long known on the *Continent* of Europe; and in a catalogue of more than twenty of their *historians* alone, as given by one of their authors, nine works at least had been printed, many years before, either at Constantinople, Amsterdam, or Madras; and even in England the Armenian text of their celebrated historian, Moses of Khoren, had been published, for about half a century, by the famous Whiston’s two sons; whose blunders, however, proved that they had undertaken a task beyond their strength.

The literature of Armenia is important, not merely for the original works of its native writers, but for the translations made by them from foreign languages—particularly the Greek—which were studied by their princes and learned men with enthusiasm. The valuable Armenian version of the *Bible* made in the fifth century—which, though originally made from the Peshito version, was afterwards conformed to the Greek—has been long known to theologians. The nation also has its poetical translation of Homer, and ver-

* Leibnitzii Epist. ad Joh. Herman. Schminckium—Opp. tom. v, p. 466, edit. Dutens.

† Richardson’s Persian Dictionary, Prelim. Dissertation, in not.

‡ Asiatic Researches, vol. iii. p. 12; Anniv. Discourse of Feb. 24, 1791.

sions of many Greek originals that are *now lost*. The recovery, within a few years past, of a complete translation of the Chronicle of Eusebius, published by Zohrab and Mai—of which we had before but a small portion—and of some lost works of Philo Judæus, have been a part of the valuable results of Armenian studies. The ancient Greek Grammar of *Dionysius Thrax*, also, which was imperfect as published in Greek by Fabricius,* has now been enlarged, by an addition of about one half part, from the *Armenian* version of that work, which was discovered a few years ago in the Royal Library of Paris, and published, with a French translation by M. Cirbied, professor of the Armenian language in that city. I may add upon the authority of the same professor, that Armenia is one of the countries most distinguished for the study of languages and grammar. Its history gives the names of at least one hundred writers in those departments of literature; and of these M. Cirbied has cited about thirty in the preface to his own Armenian Grammar published in the year 1823. It is a curious fact, too, that while Fabricius enumerates only six *Greek* commentators on this ancient grammarian, M. Cirbied gives a list of eight *Armenians* who did him that honor.

The *western* Armenians, as Gibbon observes, used the Greek language and characters in their religious offices; but the use of that hostile tongue was prohibited by the Persians in the *eastern* provinces, which were obliged to use the Syriac, till the invention of the Armenian letters by Mesrobes, in the beginning of the fifth century, and the subsequent version of the Bible into the Armenian tongue; an event which relaxed the connection of the church and nation with Constantinople.† I may add, in conclusion, that the Armenian is more analogous to the languages of Europe than to those of Asia.

Proceeding southwardly and eastwardly from Armenia, we arrive at Kurdistan (pronounced Koordistan) that is, the country of the Kurds, comprehending the ancient Assyria, part of Armenia, and ancient Media. It consists mainly of wild ranges of mountains which divide the Turkish and the Persian empires; the western parts being nominally subject to Turkey, and the eastern, to Persia.

* Biblioth. Græc. tom. vii. p. 26.

† Gibbon's Rom. Hist. chap. 32, in not.

This country has lately excited great interest, in consequence of its being the abode of the *Nestorian Christians*, who are described as "the small but venerable remnant of a once great and influential Christian church. They are the oldest of Christian sects; and in their better days were numerous through all the vast regions from Palestine to China; and they carried the gospel into China itself." The interest taken in their present condition and prospects induced the American Board of Commissioners for Foreign Missions, in Boston, to select the country of the Nestorians for one of their foreign Missionary establishments; which was accordingly begun in the year 1833, when the Reverend Justin Perkins was sent out as the first missionary.*

The Nestorians now remaining are found principally among the mountains of Kurdistan and in *Oróomiah*, an adjacent district consisting of a magnificent plain at the eastern base of the Kurdish Mountains in the western part of Persia. The sect derives its name from Nestorius, who was a presbyter at Antioch, and was made bishop of Constantinople in the year 428. The number of Nestorian Christians is estimated at about one hundred and forty thousand. The *Kurds*, the Carduchi (*Καρδοῦχοι*) of Xenophon, and who gave him so much annoyance on his retreat of the Ten Thousand,† consist of many tribes, speaking different dialects of a language belonging to the Persian family; they have from time immemorial been keepers of flocks; wild, fierce, barbarian, and much given to plunder. Their religion is Mahometanism of the *Soonee* faith, save the small sect of *Yezeedees*, who are the *reputed worshippers of the Devil*. Sir James Malcolm says, he travelled through their country in the year 1810; and that he should judge, from what he had read and seen of its inhabitants, "that they have remained unchanged in their appearance and character for more than twenty centuries."‡

The language and literature of the Nestorian Christians, as Mr. Perkins observes, are objects of much interest to the Christian scholar. Their *ancient* language is the *Syriac*, by some supposed to have been the common language in Pales-

* For this account of the Nestorians I am principally indebted to the highly valuable work of Mr. Perkins, entitled "A Residence of Eight Years in Persia and among the Nestorian Christians." Andover, 1843. Reprinted in London.

† Xenoph. Anab. lib. iii. et lib. iv.

‡ Hist. of Persia, vol. i. p. 105, not.

time in the days of Christ, and the same in which the Saviour himself conversed and preached, and probably not differing much from it. This is still called their *literary* language; their books are nearly all written in it. They conduct their epistolary correspondence in it; and though a *dead* language, the best educated of their clergy become able to converse in it with fluency. The *written character* differs considerably from that of the western or Jacobite Syrians, which is the character best known to European scholars; it much resembles the Estrangelo, but has a more round and easy form. The common Nestorian character is a very clear and beautiful one, and so agreeable to the eye, as Mr. Perkins remarks, that members of the Mission, when incapable, by ophthalmy, to read English without pain, are able to read the Syriac in this character with little inconvenience.*

The vernacular language of the Nestorians is a modern dialect of the ancient Syriac, much barbarized by inversions, contractions, and abbreviations, and by the introduction of a great number of Persian, Kurdish, and Turkish words. The body of the language comes directly from the venerable ancient Syriac, as clearly as the modern Greek comes from the ancient.

It is an interesting fact to us, that, until the period of the American Mission, "very little attempt had been made to reduce the vernacular language of the Nestorians to *writing*;" and that now there are schools, established by the missionaries, at which about five hundred native children receive instruction both in the ancient and modern tongues.† The establishment of a printing press among them was a new era; and when the printed sheet of a tract in their language—the first ever printed in it—was shown to them by Mr. Perkins,

* Perkins's Residence, &c. p. 12. The author gives the following particulars in relation to the present language of the Nestorians—"There are twenty-two consonants in the language of the Nestorians, the same as in the ancient Syriac, with a modification of *gimel* (*g*) by a scratch of the pen underneath, to express *j*, *ch*, or *ph*—and of *pe* (*p*) by a half *vav* placed under it, to express *ph*; *b*, *g*, *d*, *k*, *p* and *th* are also subject to aspiration, which is indicated by a point below them, and the reverse by a point above, the same as in the ancient language. There are seven vowels corresponding to long *a*, short *a*, long *e*, short *e*, long and short *i*, long *o* and double *o* or *u*. The vowels used by the Nestorians are *points*, and not the Greek vowels inverted, as used by the Western Syrians; and where the latter used *omicron* (short *ö*) as in *Alóho*, God, the Nestorians use the open sound of *a*, as *Aláha*, God."

† P. 17. See also the Thirty-Third Annual Report of the American Board, for September, 1842, p. 129.

his translators, priests Abraham and Dunka, were for the moment struck dumb with astonishment, but at length gave utterance to their feelings in the grateful ejaculation—"It is time to give glory to God, that our eyes are permitted to behold the beginning of printed books for our people!" In 1841, sixteen hundred volumes, and thirty-six hundred tracts, had been printed for them. Before this Mission, the natives had never heard of *America*, under any name; they took the missionaries for *Russians*, in consequence of their European dress, and from not knowing that any other people than Russians wore similar clothing.*

Next southwardly and westwardly of Kurdistan are the remaining eastern provinces of the Turkish Empire, most familiarly known by their ancient names of Mesopotamia, Assyria, and Babylonia; and whose celebrated cities of Nineveh and Babylon, as well as the tower of Babel, are among the most prominent objects in the memorials of the ancient world.

Mesopotamia—as it was named by the Greeks from its situation between the two rivers Euphrates and Tigris, but in the Bible called *Aram-Naharaim* †—is considered to have been the first dwelling place of men referred to in the Scriptures after the deluge; and has been the theatre of some of the most remarkable events in subsequent ages. Its ancient capital, Nineveh, is now understood to have been on the site of the modern *Nunia*, on the banks of the Tigris, opposite to *Mosul*; from whose manufactures, it is supposed, we have the French and English names of *mousseline* and *muslin*.

Assyria, lying next eastward of the river Tigris, has, from the earliest periods, been so intimately connected with Mesopotamia, politically as well as geographically, that the two countries naturally form a common subject of inquiry.

The third province, *Babylonia*, of which ancient Babylon was the capital, includes the remainder of the territory between the Euphrates and the Tigris (south of Mesopotamia and Assyria) with the adjacent country as far as the Persian Gulf, and is now called Irak-Arabi, or the Arabian *Irak*. Its most ancient name is *Shinar*.‡

* Smith and Dwight's *Researches in Armenia*, vol. i., 156.

† Gen. xxiv. 10. Aram-Naharaim, or Syria of the Rivers, to distinguish it from other territories, called by the general name of Aram.

‡ Gen. x. 10.

The history and antiquities of these countries offer to the student in Eastern learning many subjects of the most interesting character; and, notwithstanding the long-continued investigations of scholars, and the numerous observations of intelligent travellers, many questions remain still to be accurately settled.

Of the Babylonians we know enough to determine that they belonged to the *Semitic* family; their language being an Aramæan dialect.

The name of the ancient capital, Babylon, (in the Hebrew, Babel,) first occurs in the book of Genesis;* which, according to the received, but unsatisfactory, chronology of Usher, was about the year 2259 before Christ, or 1745 after the Creation; but it does not appear to occur again in the Scriptures till about the year 721 B. C. in the Second Book of Kings;† a period of fifteen hundred years—a remarkable fact, when we consider that during that time (as has been observed) this great city, if not the mistress of the world, as it has been called, was celebrated for its arts and sciences as well as civilization—"the glory of kingdoms, the beauty of the Chaldees' excellency."‡

Of the antiquities called Babylonian, the most curious and interesting are the specimens of the very ancient written language, called the *cuneiform* or *arrow-headed* characters; which appear to have been used by the three great ancient nations, the Medes, Persians, and Assyrians.

These characters, like the Egyptian hieroglyphics, for a long time baffled the skill of antiquarians; but the genius and learning of Germany—to which all nations now look for profound investigations of this nature—at length give us assurances of a key to them. The eminent Dr. Grotefend, of Frankfort, has resolutely applied himself to the task of decyphering them; and his success, thus far, does the greatest credit to his learning and sagacity.

The inscriptions are found engraved, or stamped, on bricks used in building, on stones, and on gems. Some of the bricks are baked in the fire, and some are only dried in the sun. The face of the brick having the inscription on it was always placed downwards, and laid with bitumen; on which the well known traveller Mr. Rich, observes—"it is curious,

* Gen. x. 10.

† 2 Kings, xvii. 30.

‡ Isaiah, xiii. 19.

that the bitumen does not adhere to the lower or written face, but invariably to the upper." The same intelligent writer, who has given the most minute account of these antiquities, states these farther particulars of the inscribed bricks: "The general size of the *kiln-burnt* brick is thirteen inches square, by three thick; there are some of half these dimensions, and a few of different shapes for particular purposes, such as rounding corners, &c. They are of several different colors; white, approaching more or less to a yellowish cast, like our Stourbridge or fire brick, which is the finest sort; red, like our ordinary brick, which is the coarsest sort; and some, which have a blackish cast and are very hard. The *sun-dried* brick is considerably larger than that baked in the kiln, and in general looks like a thick clumpy clod of earth, in which are seen small broken reeds, or chopped straw, used for the obvious purpose of binding them. In like manner the flat roofs of houses at Bagdad are covered with a composition of earth and mortar mixed up with chopped straw."*

Some of the bricks have been brought to this country; and one specimen may be seen at the Athenæum in Boston. This appears to be of the *sun-dried* kind; it was taken from the ancient ruins now called by antiquarians the Tower of Babel.†

Some of the results of Dr. Grotefend's investigations are—that the inscriptions are all written in a horizontal direction from left to right; that all cuneiform writing is composed of letters, and not merely of syllabic signs; that those of *Persepolis*, which are at present known, all have reference to Darius Hystaspes and his son Xerxes; and that the language of the first species of Persepolitan writing is the *Zend*.‡

This learned writer farther observes, that "these inscriptions are distinguished from *all* other modes of writing adopted in the *East*, by the absence of every thing like roundness;"

* Rich's Narrative of a Journey to the Site of Babylon, in 1811; with the First and Second Memoir on the Ruins, &c., and a Narrative of a Journey to Persepolis; with hitherto unpublished Cuneiform Inscriptions at Persepolis, &c. 8vo ed. London, 1839.

† It was presented to the Athenæum by Capt. Henry Austin, who, I believe, took it from the ruins himself; he also gave another, as I have been informed, to some institution in New York. Such instances of regard for the interests of learning in our country deserve the thanks of scholars.

‡ Grotefend's Communication, addressed to Heeren, and published as "Appendix II." to his *Researches*, vol. ii. p. 312, Engl. edit. Dr. Grotefend has since published his *Neue Beiträge zur Erläuterung der Persepolitischen Keilschrift*, etc. 4to. p. 48. Hannov. 1837.

and he then draws the inference (as has been done in other cases) that they appear to have been exclusively destined for the purpose of engraving on stone, &c., and were never intended for the ordinary purposes of writing.*

Proceeding southwardly from Babylonia, we have between the Red Sea and the Persian Gulf the renowned country of Arabia, whose languages and literature have been long cultivated by a small number of European scholars, with a view to Biblical researches exclusively, until a recent period; since which they have been studied, with a more enlarged view, as a branch of general literature and comparative philology.

But, long as this country and its literature and language have been the subjects of investigation with the learned, the perseverance and skill of modern scholars are still bringing to view new and interesting facts and results.

Among the latest subjects of their researches in that quarter, the *Himyaritish* language, which is found in the south of Arabia, has excited the attention of the learned in an extraordinary degree. It has been investigated by that eminent Orientalist, the late Gesenius—whose recent death is felt as a great loss to the cause of Oriental learning—and by the learned German professor Roediger. That this language should have excited peculiar interest, you will not wonder, when I state that it is supposed to be the language of the Queen of Sheba, or, as she is styled in the New Testament, “the queen of the south”†—her dominions having been in the southern part of Arabia, where this language has been preserved for unknown ages.

For our recent information respecting it we are indebted to a French writer of talents, M. Fresnel, whose letters on the subject (published in the *Journal Asiatique* at Paris‡) are alike interesting for their learning and their amusing character. In remarking upon the peculiarities of the language, M. Fresnel observes, in a style of pleasantry, that certain hissing sounds in it require to be uttered with grimaces, by which the under lip and the tongue are distorted in a manner that would not have been very becoming to the queen.||

Next to Arabia, and eastward of the Persian Gulf and the

* Appendix to Heeren's Researches, &c. vol. ii., p. 215.

† Matth. xii. 43; Luke, xi. 31. See also 1 Kings, x. 1; 2 Chron. ix. 1.

‡ Journ. Asiat. 3d Series, tom. v, p. 511, (June, 1838.)

|| Gesenius, Ueber die Himjaritische Sprache und Schrift. 1841.

river Euphrates, we come to the kingdom of *Persia*; which on the northwestern part is bounded by nations who belong to the Semitic family of languages, and on the east by people who use some of the idioms of the Indian stock. The Persian language and literature were among the first to engage the attention of Oriental scholars in Europe; for which we are more indebted to that accomplished English scholar Sir William Jones, than to any other individual.

The language of Persia is particularly interesting to us, for the remarkable affinities, which are found in it, to our own and other languages of the great Teutonic family. It was the first Oriental language through which the scholars of Germany began to trace that remarkable connection between the Teutonic and Oriental tongues, which is now so fully developed; and it is a singular coincidence in names, that Herodotus mentions a tribe of Persians who were called *Γερμανιοί*, *Germanii*; though we must not too hastily infer from this resemblance of names alone, that he meant a tribe among the Persians constituting the national family from which the present Teutonic race descended. The received opinion is—though not without some dissentients—that the tribe mentioned by Herodotus were the same with the *Carmanians*.

The princes of Persia have constantly encouraged learning by their singular attentions to learned men; and their language, throughout the East, as a medium of intercourse in trade and otherwise, holds the same place with the French language in Europe.

A late able English writer, who has had recourse to Eastern authors, remarks,—that while the annals of almost every nation, that can boast of any political importance, have been illustrated by eminent British writers, *Persia* seems hitherto to have been generally neglected, though its people have in most ages acted a conspicuous part on the theatre of the world.*

From the most ancient periods to the present day, that country has been called by the natives *Iran*; but Europeans, as Sir William Jones observes, have improperly given to the whole kingdom the name of *Persia*, which is properly the name of a single province only.†

* Sir John Malcolm, *Hist. of Persia*, Pref. p. vii. 2 vols. 4to. London, 1815.

† Sir W. Jones's Sixth Discourse; in the *Asiatic Researches*, vol. ii. p. 43.

The ancient history of Persia is intimately connected with our earliest studies in Grecian history; though hitherto we have only read it through the partial medium of Greek writers; who, forgetting the sacred obligations of the historian to relate the truth, have too frequently—from what is often, though falsely, called patriotic feeling—concealed or perverted facts in order to magnify their own country; though we can hardly bring ourselves to admit the justice of Juvenal's sarcasm on their historical writings—

—————Et quicquid Græcia mendax
Audet in historia.*

Yet where there have been innocent omissions, or apparently erroneous statements, in regard to their intercourse with the Persians, in peace or war, every lover of truth, whatever may be his partialities for our Grecian masters in literature, will be desirous of having the testimony of the Persians themselves, to compare with that of the Greeks.

Now, applying this remark to the present case, we are not a little startled, in the first instance, at finding that some events which make a prominent figure in the works of the Greek writers on Persia, are either not mentioned by the historians of the latter nation, or are very differently related by them.

But we must not, from this circumstance, go to the extravagant length of a distinguished Persian scholar of the last century,† and distrust all that the Greek writers have related of the Persians. That author asserts that, from every research which he has had any opportunity of making, “there seems to be nearly as much resemblance between the annals of England and Japan, as between the European and Asiatic relations of the same empire;” and he goes on to affirm that “we have no mention of the *Great Cyrus*, nor of any *King of Persia* who in the events of his reign can apparently be forced into a similitude. We have no *Cræsus*, King of Lydia; not a syllable of *Cambyses* or of his frantic expedition against the Ethiopians. *Smerdis Magus*, and the succession of Darius Hystaspes by the neighing of his horse, are, to the Persians, circumstances equally unknown as the

* Sat. x. 174.

† John Richardson, Esq. in his Dissertation originally prefixed to his Persian Dict. p. 67.

numerous assassinations recorded by the Greeks. Not a vestige is at the same time to be discovered of the famous battles of *Marathon*, *Thermopylæ*, *Salamis*, *Platea* or *Mycale*, nor of that prodigious force which Xerxes led out of the Persian empire to overwhelm the States of Greece."

On this strong statement a later English writer, before cited, very justly observes: "This is assuredly not correct; the writers of both nations mix truth with fable, and were perhaps alike disposed to suppress some facts and to exaggerate others;" and, he adds, when we consider the remoteness of the period, the want of dates (for before the time of Mohammed the Persian histories have none) and the many names and titles applied to their kings and heroes, we shall perhaps be more surprised at their casual agreement, than at their frequent difference in their relations of the same facts, or the omission of the historians of one nation to notice some of the most remarkable events recorded by those of the other.*

Two or three of the particulars, which are above objected to as being unnoticed by the Eastern writers, deserve a moment's attention.

In the first place, the history of *Kai Khoosroo*, as given by Eastern authors, corresponds in several points with the accounts given by Herodotus of the great Cyrus;† and Sir William Jones in the most decided terms, says—"I shall then only doubt that the *Khosrau* of Firdausi was the *Cyrus* of the first *Greek* historian, and the hero of the oldest political and moral romance, when I doubt that *Louis Quatorze* and *Lewis the Fourteenth* were one and the same French King. It is utterly incredible, that two different princes of Persia should each have been born in a foreign and hostile territory; should each have been doomed to death in his infancy by his maternal grandfather, in consequence of portentous dreams real or invented; should each have been saved by the remorse of his destined murderer; and should each, after a similar education among herdsmen, as the son of a herdsman, have found means to revisit his paternal kingdom; and, having delivered it, after long and triumphant war, from the ty-

* Sir John Malcolm, *Hist. Persia*, vol. i. 229.

† Malcolm's *Hist.*, vol. i. 224.

rant who had invaded it, should have restored it to the summit of power and magnificence!"*

The same accomplished scholar again observes that the Greek writers, who sacrificed every thing "to the graces of their language and the nicety of their ears," must have formed their name of *Cambyses* from the Oriental *Kambakhsh*, or *Granting Desires*, a title rather than a name; and *Xerxes* from *Shiruyi*, or *Shirshah*, which might also have been a title.† It has been heretofore assumed, on more careful investigation, that the *Lohrasp* of the Persians was the first *Cambyses* of the Greeks, as the power and lineage of the Persian hero completely accord with the description and family of the Grecian;‡ and the recent discoveries in Egypt now furnish a new corroboration of the Greek historians, in the hieroglyphic inscriptions, in which this personage is called *Kambeth*; and hieroglyphical tablets of the sixth year of his reign are now extant.§

There is as little doubt, that the *Gushtasp* of the Persians is the Darius *Hystaspes* of the Greeks, under whose reign the Persians were converted to the worship of fire; and his name and that of his son *Xerxes* (*Kshearshah*) have at length been found in the Inscriptions in the arrow-headed, or ancient Persian, character.|| In respect to the invasion of Greece by *Xerxes* (the *Isfendiari* of the Persians) we have fables from the writers of Persia, and the Greek narratives are so full of exaggeration of the numbers of their enemies, as to throw a doubt over this event, which warrants us in distrusting what they narrate, except the simple fact that their country was invaded by a powerful army under a Persian prince who was defeated.¶

To these corroborative facts may be added one other. According to the Greeks, *Artaxerxes Longimanus*, the son of *Xerxes*, succeeded to the throne of Persia; and Eastern writers also state that *Gushtasp* (*Hystaspes*) was succeeded by his grandson, *Bahman*, who was known by the name of *Ardisheer Dirazdust*, or *Ardisheer* with the *Long Hands*, or *Long Arms*, as he is termed by all the Persian authors;

* Sixth Discourse before cited.

† *Shiruyi*, a prince and warrior, in the *Shahnameh* of Firdusi.

‡ Malcolm's Hist. vol. i. 224.

§ See Mr. Gliddon's publication above cited.

|| Malcolm's Hist. Persia, vol. i. 57 and 234.

¶ Ibid.

and Firdusi says of him—"When he stood on his feet the ends of the fingers of his hands reached below his knee;" which corresponds with the Greek writers. All these proofs (says Malcolm) render it certain that *Ardisheer* and *Artaxerxes* are the same; and, this point being admitted beyond all doubt, is of great importance in determining the epoch both of Cyrus and Xerxes.*

After this epoch the Persian histories have more definite points of coincidence with the Grecian. The Persian writers speak of the wars of *Darab*, that is, Darius, against Philip, whom they call *Philippoos of Room*; by which term—adopted since the establishment of the Eastern empire of the Romans—they describe the provinces west of the Euphrates to the shores of the Euxine and Mediterranean.† His son, Alexander the Great, is also well known in Persian and other Asiatic writers, under the name of *Secunder* or *Secander*, and sometimes *Eskander Younani*, Alexander the Ionian or the Greek.‡ Yet it seems to be admitted, that the Asiatic writers do not make the slightest allusion to that celebrated *Expedition of the Ten Thousand*, which has given immortality to its commander.§ This total silence is accounted for, by some writers, upon the hypothesis that this expedition, though so much magnified by the Greek writers, was probably a very inconsiderable one—a conflict between the Greeks and one of the provincial governors, or satraps, of Persia, and not of sufficient importance to be related in the general histories of the nation.

Persia, as already observed, has lately become peculiarly interesting to Americans, in consequence of the Missionary establishment among the *Nestorian Christians*, who occupy a territory in the northwesterly quarter of the kingdom. To the facts before stated in relation to the Mission, may be added—that the American missionary among them, the Reverend Justin Perkins, lately visited the United States, accompanied by the Nestorian Bishop *Mar Yohannan*, whose personal character and the condition of his Christian countrymen created a strong interest and sympathy among all classes of people. And it will, doubtless, be gratifying

* Malcolm, ubi sup. and pp. 67, and 235.

† Malcolm, vol. i. p. 56, note.

‡ Richardson's Dissertation, p. 325, note.

§ Malcolm, vol. i. p. 241, note.

to Oriental scholars to know that under his direction, with the aid of the Bishop, the American Board of Commissioners for Foreign Missions are preparing new Syriac types for the purpose of supplying the Nestorians with copies of the New Testament, which they have so devoutly cherished from the earliest periods of Christianity, but of which they have at present no copies except a few ancient *manuscripts*; and these are confined to the use of a very small number even of their clergy. I may add that the Nestorian dialect of the Modern Syriac was an unwritten language, until the establishment of the American mission among that people at Oróomiah in the year 1834.

In the study of the Persian language, our countrymen have not been wholly inactive. I have now lying before me a manuscript translation of part of a copious Persian work, entitled the *Hyat-ul-Kuloob*, containing an original Biography of Mohammed, and a History of his Religion, written by a native of that country. The translation was made by the Rev. J. L. Merrick, an American missionary in Persia; who, as we are assured by a most competent judge and able Oriental scholar,* has executed his task with fidelity and skill, and has added notes of his own, which are of great interest and value. The volume, it is true, contains many monstrous fables and absurdities respecting the Arabian prophet and his immediate followers; but, absurd as those are, yet, if historically they are even not more true than the Arabian Nights, they doubtless give us the peculiar traits of the *Oriental* mind and character, with as much truth as all acknowledge to be the case in the celebrated work of fiction just mentioned, or, as we find in the works of imagination in all nations; for, unless such works present a picture that is true to nature, their authors labor in vain—their works will not be read. It has, therefore, appeared to me desirable to add to our other sources of information respecting the Oriental nations, even works which intrinsically seem to possess but little direct historical value.

Our survey of the East has now brought us to the other great central point of civilization formerly alluded to; I mean, INDIA or HINDUSTAN; whose antiquity, in the opinion of an eminent critic, is perhaps as great as that of Egypt,

* Rev. Isaac Bird, lately an American missionary in the East.

the ancient physiognomy of which (if we may so speak) bears such a resemblance in some points to that of Hindustan, that when the English several years ago brought an army of native soldiers from India to Egypt, the soldiers prostrated themselves in reverence of the temples and deities of that country, as they would have done in those of their own.*

That the philosophy and science of India had an extensive influence on the surrounding countries, and even as far westward as Europe itself, is manifest from the concurring testimony of the writers of all nations. But, though it resembled Egypt in the system of *castes*, and in some other respects, yet it had not a system of hieroglyphic writing; and the Egyptian practice of embalming the dead body, as if the preservation of it were important to the man, was apparently inconsistent with the Indian doctrine of the metempsychosis, or transmigration of the soul.† Yet, on the whole, there are so many points of resemblance, particularly in their mythologies, between Egypt and India, that a learned French writer supposes that the latter country was civilized by those Egyptians who accompanied Bacchus or Sesostris in their expeditions to India.‡

The literature, science, and history of India have so long been a subject of research with English and other writers, whose works are familiar to us, that I forbear occupying your time with details; that they are eminently entitled to our attention, is indisputable; their superior antiquity alone over all to which we are accustomed as objects of learned investigation, will ensure for them an important rank in the studies of every man who is desirous of acquiring that exact knowledge which is the only knowledge of any real value. I may here remark, in passing, that the various new sources of information, which modern perseverance and zeal have opened to us, have materially extended the boundaries of a liberal education; and it has become indispensable to unite with our Greek and Roman, a portion of Oriental learning.

If there were no other motive for the pursuit of this branch of knowledge, there would be a sufficient one in the fact that the great parent language of India, the *Sanscrit*, is now found to be so extensively incorporated into the Greek, and

* Schlegel's Hist. of Literature, vol. i. pp. 192-202.

† Schlegel, i. 196.

‡ Larcher, Herod. B. i. § 123, in not.

Latin, and other languages of Europe, and, above all, in those which we consider as peculiarly belonging to the Teutonic or German family, that no man can claim to be a philologist, without some acquaintance with that extraordinary and most perfect of the known tongues. Of its intimate connection with the European languages, I could give you innumerable examples, if time permitted. But a single brief remark of the first Sanscrit scholar of the age, Professor Bopp, of Berlin, will supply the place of such illustrations. That profound scholar says—in strong terms it is true—“When I read the *Gothic* of Ulphilas’s Version [of the Scriptures] I scarcely know whether I am reading Sanscrit or German.”

It is a high gratification to every American who values the reputation of his native land, to know that some of our young countrymen are now residing in Germany—that genial soil of profound learning—with a view to the acquisition of the Sanscrit language; and that we shall one day have the fruits of their learning among us.* At the same time we have many missionaries in the different provinces of the hither and farther India, in Ceylon, the Burman Empire, Siam and other kingdoms of Asia, who are masters of the various languages of the people among whom they are stationed.

If time permitted, I should now ask your attention to the countries of *Northern* Asia, particularly Tartary, Tibet, and Mongolia, which are scarcely known to us except by name, but whose languages are beginning to excite great interest in Europe. Passing by these, for the present, then, I proceed to notice, very briefly, that extraordinary nation, the Chinese, whose ultimate fate is now a subject of grave consideration with the statesmen of Europe, and of the United States too, who but a short time since could not have imagined such a remarkable course of events as has lately taken place.

If we might presume to scan the ways of Providence, we should be ready to believe that, in the present case, that mighty empire, which has been for ages encased within its own walls, is at no distant day to be opened and come into communication with the rest of the kingdoms of the world.

* Since this Address was delivered, one of our countrymen has returned from Germany, with a rich collection of Oriental Manuscripts (formerly in De Sacy’s library) and a valuable body of works in Sanscrit literature; which, it is said, are to accompany him to the ancient and respectable College at New Haven.

In that country also America may justly boast of able scholars, who have mastered all the difficulties of the language, and are engaged in the diffusion of such knowledge as may prepare the way for the introduction of the blessings of Christianity, and the arts and sciences of Europe ; and from these scholars our Society may hope to collect such knowledge of this people and their language, as may be afterwards again disseminated for the benefit of our fellow men.

In connection with this branch of our subject I cannot forbear adverting to the investigations made by our great philologist, Mr. Du Ponceau, who has within a few years past announced new and original views of the Chinese written language ; which he supports with such a cogent and philosophical course of reasoning, that they bid fair to remove ancient prejudices, and ultimately to find favor among the Sinologists of the Old World.

To the same philosophical linguist Europeans are indebted for the first publication they ever had of a copious Vocabulary of the kindred language of *Cochin China*, from a valuable manuscript preserved in the East India Museum of the neighboring city of Salem.*

With this portion of my subject I ought to relieve your patience ; yet how much remains to be done, before even the entire outline can be completed ! I can scarcely do more than offer you a catalogue of the countries and languages that will fall within the views of our Association.

On the northern borders of China, and between Manchooria, Tibet, and Siberia, is the country of the *Mongolians*, who have often been confounded with the *Tartars* of South-western Asia, from whom however they appear to differ, physically, in various particulars, as well as in their language. The vague name of *Tartars*, indeed, (or *Tatars*, as Orientalists have it,) has long been applied, without discrimination, to an undefined region of the northern and eastern part of Asia. The Mongolians have been supposed to be the descendants of the *Huns*, and from time immemorial have been called by the Chinese, *Hiongnu* ; and their *khans*, or chiefs, (of the

* This Vocabulary was brought to the United States by the late Capt. John White, the author of the well known *Voyage to Cochin China*. The MS. belongs to that excellent Institution, the *Salem East India Marine Society*, whose intelligent members are constantly enriching it with rare and valuable articles from distant countries.

southern part of their territory) are subject to China, and pay an annual tribute to the emperor. Their language is written in perpendicular columns, from left to right (the reverse of the Chinese); a valuable grammar of it has lately been published at St. Petersburg by a learned German, who has made extensive investigations in this and other languages of that region.*

The country of the *Mantchoos*, or Mantchooria, is the general name of the inhabitants of eastern Tartary, that is, of the territory between Mongolia and the Eastern Ocean. Their language is called by that able Orientalist M. Langlès, the most perfect and learned of the Tartar idioms; and has for some time past attracted the attention of philologists. It does not appear to have been a written language before the seventeenth century; and it is a remarkable fact, that this language, which is on the eastern edge of the old continent, has many words in it that have a striking affinity to those of Western Europe—and those, not technical words, but the names of such objects as are common to all nations.†

As we proceed southward from Mantchooria (also written Mandchouria) we come to the great peninsula of *Corea*, between the Sea of Japan on the east, and the Yellow Sea on the west; which deserves a brief notice. The Coreans cultivate the *Chinese* language, and consider a man “illiterate,” who does not understand it; but their vernacular tongue is very different from it. Their alphabet is ingenious, being at once syllabic and elementary; but the whole number of characters (several hundred) may be resolved into about fifty-two syllables, or elements. Captain Basil Hall, in his Voyage to Corea and the Loo-choo Islands, states that a *Chinese*, who accompanied them, was of no use, for he could not read what the Coreans wrote for him, though in the Chinese character; and of their spoken language he did not understand a word.‡

From the coast of China we pass to the adjacent islands, of which the most important are the *Japanese Islands*. Japan is generally considered to have been a colony from China; but was more probably civilized by Chinese colonists, before or

* Grammatik der Mongolischen Sprache verfasst von L. J. Schmidt. 4to. p. 179. St. Petersburg, 1831.

† Mithridates, vol. i. p. 515.

‡ Hall's Voyage, p. 4.

about the Christian era. Their language belongs to the alphabetic class, and is essentially different from the Chinese; though for a long period the error has prevailed, that the Japanese used the same written characters with the Chinese, and with the same meaning. It was accordingly asserted, that the two nations could understand each other in *writing*, though not in *speaking*; an opinion which is sufficiently refuted by the simple fact that the Japanese *translate* Chinese books into their own language, and use dictionaries of Chinese with the meanings in Japanese; just as we use dictionaries of the French, or other foreign languages, with interpretations in our own.* The Chinese is, however, cultivated in Japan as a learned or foreign language; it being a qualification for the liberal professions and for promotion to public offices.

Southward of the Japan Islands is the group called by English writers the *Loo-choo* Islands, which is a corruption of the native name, the pronunciation of which, in English, would be *Leco-keoo*, as the old Dutch navigators originally took it from the mouths of the natives.† These islands have been rendered familiar to all readers by the interesting voyage of Captain Basil Hall; who has given a copious Vocabulary of the language, drawn up by Lieutenant Clifford, of the Navy.‡ Their language, of which there appear to be different dialects in the different islands, is neither Chinese nor Japanese, though it has words common to both of them.

Still farther south, is the island of *Formosa*, rendered most famous by the notorious imposture of the celebrated George Psalmanazar; who, of his own invention, while in London, framed an entire language and history of the people, and for some time passed for a native of the island, and was sent by the Bishop of London to Oxford, to pursue his studies. The aborigines, in the eastern and mountainous part of For-

* The error here noticed is still kept up in a late English compilation, re-published in this country under the title of "Manners and Customs of the Japanese in the nineteenth century." 12mo. N. York, 1841. The English compiler professes to have taken some of his materials from the learned Dr. Siebold, who would assuredly be much surprised to be quoted as an authority in this instance.

† Siebold, *Epitome Ling. Japonic.*; published in the Transactions of the Society of Arts and Sciences at Batavia (*Verhandelingen van het Bataviaasch Genootschap van Kunsten en Wetenschappen*) vol. xi. p. 67. Batavia, 1826.

‡ In the American reprint of this Voyage, the Vocabulary and much valuable scientific matter, forming but little less than half the English volume, are, without any notice, suppressed! An example which, it is to be hoped, will not be followed by our publishers.

mosa, resemble the Malays and South Sea Islanders, and speak a different language, it is said, from any one now known, and of different dialects, though there is a mixture of Malay words in it.

Southward of the Chinese dominions and of the territories described by geographers under the general name of *Indo-Chinese*—comprehending the Burman Empire, Siam, Cochin China, and Camboja—we have the Peninsula of Malacca, and the great Island of Sumatra; and eastward of these, the islands of Java, Borneo, Celebes, the extensive group of the Philippines, (estimated at fifteen hundred,) and the other numerous islands of the Indian Archipelago; throughout which the *Malay* family of languages, in its various dialects, prevails, but more or less intermixed with aboriginal languages in various islands, where the Malay is principally used as the language of commercial intercourse on the sea coast.

It may surprise some persons, that the Malay language, which takes its name from a people whom we are accustomed to regard as a ferocious and uncultivated band of barbarians, contains no inconsiderable body of literature. This part of their history was several years ago made known by that able English scholar, Mr. Marsden; and there is now at the city of Washington a collection of Malay works, in manuscript, (brought home by the late Exploring Expedition,) which is said to be the largest that has ever come to the possession of any European. This collection was made by one of our countrymen also, Mr. North, an intelligent missionary at Singapore, who, I am informed, as a Malay scholar, has not his superior in any foreign nation.

Eastward and southward of the region last mentioned is that country of wonders, New Holland—in which it has been observed, that nature defies the men of science to follow out their systematic classifications of her productions; and where, as a lively French writer observes, in rather exaggerated language, we find a volcano without a crater or lava, but continually throwing out flames—cherries which grow with the stone on the outside of the pulp—pears having the stalk at the biggest end—lobsters without claws, and dogs that do not bark!

The languages of New Holland and of the neighboring territory of Van Diemen's Land have not yet been all investigated;

but a valuable grammar of the dialect spoken in the vicinity of Hunter's River, Lake Macquarrè, &c., was published by Mr. Threlkeld, a missionary under the patronage of the British Government, in the year 1834; and we may anticipate additional information of value from the intelligent American scholar who was charged with the philological department on the late Exploring Expedition, and who passed some time in New Holland.*

The limits of this Address compel me to omit even referring to numerous groups of islands in the Pacific Ocean. The principal ones, I mean the Society Islands, on the south side of the equator, and the Sandwich Islands, north of it, are well known to almost every reader; and the last mentioned group, by the Missionary Reports, and, particularly, by a recent valuable work published by one of our townsmen.† The Sandwich Islands deserve particular notice, however, as the station of the principal American mission, which has been established there about twenty-three years; and in the course of that time has abolished the ancient idolatry and introduced the Christian religion, with the most useful arts of life that are known in Europe; and, among them, the art of writing and printing the native language, in which numerous books and even periodical works are now published.

I will only add that the prevailing languages of all these islands are dialects of what is commonly called the Malay stock; but in many of them the Malay is intermixed with aboriginal languages peculiar to different islands.

I have now finished this very imperfect outline of the extensive and magnificent field of inquiry which lies before us. Its magnitude is calculated, at first view, to throw us almost into a state of despair, lest we should not have it in our power to accomplish any thing that shall bear any proportion to the subject. But a more deliberate consideration will satisfy us that we need not be disheartened.

We have, in the first place, many facilities by means of our extended commerce—the second in the world—which affords us an intercourse with the people of every habitable spot of the globe. Our missionary establishments are more active, particularly in relation to the languages and literature of

* Horatio E. Hale, Esq. of Boston.

† James J. Jarves, Esq., lately a resident in the Sandwich Islands.

different countries, than those of any other nation ; and I believe we may, without fear of contradiction, state as a fact, that among our missionaries we have a greater number of proficient in various languages of the East and other parts of the world, than are to be found among the missionaries of any other nation.*

In the next place our travellers are multiplying every day ; and they now travel with a vastly greater stock of preparatory knowledge, than could formerly be furnished in our country.

The Oriental languages—the key to all knowledge of the East—have been cultivated during the last thirty years, in the United States, to an extent which the most sanguine could not have anticipated. For this advance, particularly so far as concerns Biblical learning, we are deeply indebted to the distinguished scholar, who has given so high a reputation to that department of the Theological Institution in the neighboring town of Andover;† who gave the first impulse to our Oriental studies at the present day, and whose works are republished in England, and recommended by liberal English scholars in the English Universities. His eminent example has put to shame the noisy clamor of those fanatics who in past periods were permitted to decry what they were pleased to style mere human learning ; and the example has been successfully followed by other individuals and institutions ; of which last, another Theological Institution in our vicinity (at Newton) though more recently established, is already acquiring a well deserved reputation for Oriental learning.‡

In addition to the advancing state of Oriental studies in our *Theological* institutions, we may congratulate ourselves upon the increasing importance attached to them in our universities and colleges, as a branch of general education. The ancient College at New Haven—long distinguished in other respects—has able instructors in the Oriental department ; and is, I am informed, soon to have the advantage of the learning of a well educated *Sanscrit* scholar, as one of its professors. In our own neighboring University, too, where in times past Oriental learning was in a declining state, attention has been

* I am informed, on good authority, that there are about one hundred and fifty American missionaries, of *liberal education* ; with numbers of subordinate assistants.

† Professor Stuart.

‡ The Baptist Theological Institution, under President Sears.

awakened to its essential importance in the science of philology, and its value as a branch of that extended and liberal education which, by the common consent of cultivated nations, has been substituted for the narrow and limited one of former times ; and, in addition to the ordinary Oriental studies pursued there, we have now, in the talents and acquirements of its professors in the philological department, the promise of the higher attainments in Sanscrit and other Eastern literature.*

The disadvantages to which we are still subjected in this country, have been already spoken of ; but similar ones have been also felt in the Old World. Sir William Jones, no longer ago than when he published his *Persian Grammar*, most feelingly complains that his countrymen and those of other nations had shamefully neglected the study of the *Persian* language, till they were animated by "the most powerful incentive that can influence the mind of man ; *interest* was the magic wand which brought them all within one circle ; *interest* was the charm which gave to the languages of the East a real and solid importance. By one of those revolutions (he adds) which no human prudence could have foreseen, the Persian language found its way into *India*. . . . Our India Company began to take under their protection the princes of the country, by whose coöperation they gained their first settlement ; a number of important affairs were to be transacted in peace and war between nations equally jealous of one another, who had not the common instrument of conveying their sentiments ; the servants of the Company received letters which they could not read, and were ambitious of gaining titles, of which they could not comprehend the meaning ; it was found highly dangerous to employ the natives as interpreters, upon whose fidelity they could not depend ; and it was at last discovered, that they must apply themselves to the study of the Persian language, in which all the letters from the Indian princes were written."†

* On the first establishment of the University in Cambridge, Oriental studies, as a part of the *theological* instruction, constituted a larger proportion of the course than they did afterwards. The students were required to read "Hebrew and the Eastern Tongues—Grammar to the first year ; to the second, Chaldee ; to the third, Syriack ;" and they were required to be able "to read the originals of the Old and New Testament into the Latine tongue, and to resolve them logically," &c. in order to be entitled to their second degree. See Peirce's Hist. of Harv. University, p. 8, and Appendix No. 1.

† Jones's *Persian Gram.* Preface, p. vi.

Not many years before Sir William Jones had given his countrymen this reproof, another eminent Orientalist, whom I have already cited, in a tone of despair gave utterance to his feelings on the fate of Oriental learning in England, in the following language: "As I shall bid adieu to Oriental learning, and indeed to every other literary pursuit, the moment I have completed the second volume of my [Persian] Dictionary, I take this opportunity of offering my opinion on the fate of this branch of learning. Unless some steady plan of encouragement is adopted by those who have power to promote it, *it must apparently languish in a state of lethargy, hardly differing from a non-existence*; for, till young men in general shall have the prospect of recommending themselves by such pursuits, one or two, or half a dozen, in a nation can never go very far in the improvement of any science. Had mathematics been as little followed, we had never seen a Newton. Had Greek been as much neglected, we should have had few of the excellent works which have been formed upon their models. Were an hundred students to attach themselves to Eastern tongues, instead of not a twentieth part, perhaps; an half, possibly, of these might make considerable progress, and a few might arrive at perfection. What the life and leisure of one or two men must be quite unequal to, a few years of such a number might easily accomplish. Manuscripts, which at present might almost as well be at Japan, would then be explored; and, from among a great many of small value, some real literary treasures would perhaps be discovered, in which religion, history, and general science might be greatly interested."*

If, then, we should not be able at present to make as large contributions to this branch of knowledge as to some others, we need not, under the circumstances of the case, feel culpable of having failed to accomplish all that may have been reasonably demanded of us by our fellow laborers in the common republic of letters. But, above all, whatever we may accomplish, it is to be hoped that we may be stimulated in our efforts by a higher motive than the poor and sordid one of *interest*, which Sir William Jones so emphatically ascribes to his countrymen. Even if we should occasionally commit mistakes, too, we ought not to suffer extreme mortification, when we reflect, how many have been committed by the

* Richardson's Dissertation, prefixed to his Persian Diet. p. 477, 8vo. ed.

great masters of the Old World, to whose works we are accustomed to resort for instruction; as, when we are told by Sir William Jones, for example, that the illustrious British Orientalist Dr. Hyde, appears to have mistaken a Mendeian work on some *religious* subject for a code of Tartar *laws*; and that he made a still worse blunder, in giving us for *Mongol* characters a page of writing which has the appearance of *Japanese*, or mutilated *Chinese* letters; and when we farther reflect that Sir William Jones himself, (as we are assured by one of his countrymen,) accomplished as he was in Oriental learning, and the supposed translator of some *Chinese* odes into English—inserted, in his own hand-writing, on the blank page of a Chinese Dictionary, which he presented to the Royal Society, this remark: “If the letters A and B can be supplied, the work will be inestimable.” On which it has been observed, that the defect was in Sir William’s knowledge, not in the dictionary; as the Chinese have no word beginning with A, nor does B enter into any word in their language.

Let us not, therefore, feel too great solicitude, lest we should be unable to make even small additions to the knowledge of the Oriental languages, and through them to the science of *Philology*; a science, comparatively, of recent date, and the ultimate results of which, in ascertaining the relationship and history of nations—even of those which are not known to have ever had *written* languages—can hardly yet be justly appreciated.

In respect to General Philology, indeed, I may remark, that America, through her eminent philologist already named, first gave to the European world just and philosophical views of the families of aboriginal languages of this continent; and we cannot but recollect, that in France, where philological knowledge has been so highly prized, the great value of his learning was justly estimated, and an honorable premium awarded to him by the National Institute of France, for his able Dissertation in answer to one of their prize questions. Let us not forget, that, upon his suggestion and with his co-operation, another American philologist, in conjunction with a public spirited countryman, brought to the notice of European scholars a mass of original and authentic information on one of the remarkable languages of their own continent—the Berber, of North Africa—which had before been but im-

perfectly explored, as I have already stated. We may, too, claim some credit for having been the first to furnish the learned of the Old World with a copious Vocabulary of another language of their continent—I mean, the *Cochin-Chinese* Vocabulary, which was published in this country under the superintendence of our veteran philologist above named; whose new views, also, of another Asiatic language—the Chinese written language—have been above alluded to. The sagacious and striking observations of the same scholar, too, first directed the attention of the learned in Europe to the investigation of another remarkable language of that continent—the *Georgian*; of which I have already given you a brief account.

In the languages of *Polynesia*, we have, by our active and intelligent missionaries, particularly at the Sandwich Islands, made useful contributions to philology, and laid the foundation for more extensive and exact researches in the languages and history of the Islanders—by having been the first to reduce their unwritten dialect to writing, according to a systematic orthography prepared for them in this country,* and now generally adopted in other dialects of the Pacific; by establishing printing presses, for publishing *in the native language* newspapers, as well as numerous useful books in the various departments of religious, moral and scientific instruction; all which means are powerfully and steadily operating to train the native mind to habits of investigation, and to a closer intercourse with the European mind, from which we may reasonably anticipate valuable results. Among the other Islands, our countrymen first furnished a valuable Vocabulary of the Feejee (Fiji) language, which supplied an important deficiency in the known vocabularies of the Polynesian family of languages.†

To these direct contributions, made by our countrymen to philological science, as connected with the Eastern and other

[* Dr. Pickering's modesty as a scholar led him to suppress the fact that he was himself the author of this system of orthography.—E. E. S.]

† This Vocabulary was collected, in the year 1811, by the late Wm. P. Richardson, Esq. of Salem, and is made the subject of a particular notice and acknowledgment by the late eminent philologist Baron William von Humboldt (to whom it was communicated about twenty years ago) in his great work entitled *Ueber die Kawi-Sprache auf der Insel Java, (on the Kawi, or Original Language of the Island of Java,)* 3 vols. 4to. Berlin, 1836–39: See vol. ii. p. 297. Professor Vater gives no specimen of this language in the *Mithridates*.

languages, we may add a valuable mass of general information collected by American travellers, and particularly missionaries, in different parts of Asia and the countries on the Mediterranean, respecting the history, antiquities, and condition of the various nations visited by them.*

With these examples of substantial services in the cause of learning, within the short space of a few years, ought we to entertain a doubt, that we shall one day have it in our power to coöperate on more advantageous terms with our European brethren in promoting its farther advancement? At the present day, Europe and the United States constitute but one literary community; and the reputation of our country demands the continued efforts of every American, to perform his proportion of the common duties as a member of the republic of letters.

In order to aid ourselves in forming some judgment of what it may be in our power to accomplish, and what may be reasonably demanded of us, in comparison with other nations, it may not be without use, to advert to the actual state of ethnographical and philological science in that great country in whose language we shall make our intellectual contributions, and with whose labors foreign nations will naturally compare those of our countrymen. I should not undertake, even if I had the ability and the right—to which I certainly make no pretensions—to sit in judgment upon the labors of the scholars of England, to whom we owe so much; but, if the opinions of eminent Englishmen themselves are of any authority in this case, the actual state of philological and ethnographical knowledge among them is far lower than it ought to be. But, although this, if true, may render the competition of other nations in this branch of knowledge so much the more easy, yet those who have the true spirit of scholars, will naturally look for the standard, at which they ought to aim, in those nations where this learning is in its highest state, as success in such a case would be proportionably the more honorable. A late able English writer feelingly expresses himself on this subject in the following strong language :†

* A list of some of the principal American works here referred to will be found in the Appendix at the end of this Address.

[† In the first edition, this clause was “omitted by accident in the correction of the proof sheet,” as is noted by Dr. Pickering in the only collection of his writings, left in charge with his daughter, who has kindly furnished from it this and other corrections.—E. E. S.]

"I may have appeared to you more full and severe in my remarks upon this work than my subject required; but I will own that more than once I have been exposed to the mortification of hearing our English ethnographers blamed, as falling far below the advanced position of foreign philologers; and assuredly, when, after perusing the learned, judicious, and satisfactory inquiries of Baron Humboldt, from the Biscayan, into the very names so disfigured in this book, and admiring the sound philosophical and philological principles which guide him at every step,* we take up a work published since his, and going over the same ground, upon a system of fanciful etymologies derided to scorn by continental linguists, it is hard to forbear feeling a lively regret, that we should be subject to the reproaches of our neighbors, and that what they have already done should be apparently overlooked amongst us. When we are obliged to put forward as our greatest ethnographer, one who, like Dr. Murray, blends the rarest erudition with the most ridiculous theories,—who with a profound knowledge of many languages, maintains that all those of Europe have their origin from nine absurd monosyllables, expressive of different sorts of strokes:† when a philosopher, held greatly in respect by his school, so late as 1827, speaks of the affinity between Greek and Sanskrit as something new and strange; refers to 'a German publication of Francis Bopp,' and an 'Essay on the Language and Philosophy of the Indians, by the celebrated Mr. F. Schlegel,' as works yet unknown to us except through the quotations of a review; mentions Gebelin, De Brosses, and Leibnitz, as the best authorities upon these studies; and occupies many pages in attempting to prove that Sanskrit is a *jargon* made up from Greek and Latin, and illustrates his position from *kitchen-Latin* and *Macaronic verses*:‡ when a learned linguist professes to prove the conformity of the European with Oriental languages, and for that purpose confuses together primary and derivative, ancient and modern, Semitic and Indo-European words; giving such terms from the Arabic as *astrolabe* and *melancholy*, which it, as well as we, received

* "In his interesting 'Prüfung der Untersuchung über die Urbewohner Hispaniens,' Berlin, 1821. Compare Sir W. Betham's derivation of Asturias from *as*, a torrent, and *sir*, a country, (p. 106,) with the learned German's disquisition on that name as found in Spain and Italy, p. 114."

† "These are:—1. *ag*, *wag*, *hwag*. 2. *bag*, or *bwag*. 3. *dwag*. 4. *cwag*. 5. *lag*. 6. *mag*. 7. *nag*. 8. *rag*. 9. *swag*. 'History,' etc. ut sup. p. 31. 'By the help of these nine words and their compounds, all the European languages have been formed!'—p. 39."

‡ "These observations will all be found in Dugald Stewart's 'Elements of the philosophy of the Human Mind,' vol. iii. Lond. 1827. pp. 100–137."

from the Greeks:* when, in short, in the very last year, we have a divine, I believe of some celebrity, bringing this very study to bear upon the Mosaic history, by completely overlooking all its modern results, and considering the Teutonic, Greek, and Semitic, as forming the three principal ethnographic reigns; telling us that 'the construction of the three great families of language, the Oriental, the Western, and the Northern, is actually so distinct, that a new wonder arises from the perfect adequacy of each to perform all the purposes of human communication:† when we see so many others amongst us, whom it would be long to enumerate, pertinaciously clinging to the old dreams of Hebrew etymologies,

'Trattando l'ombre come cosa salda;'

we cannot but feel that the reproach made against us is but too well grounded, that we have neglected to keep pace with the progress of this science upon the continent; and be keenly mortified when we meet, instead of amendment, another repetition of what has heretofore justified the charge."‡

Another able English writer makes the following admissions, in respect to the low state of philological studies in England:—

"The philological researches of the last and the present age, more especially those of the Germans, have already so entirely revolutionized what before constituted this department of scholarship, and at the same time enlarged its boundaries so enormously, that much time must elapse before the mass of even what may be called accomplished readers can be expected to come, in a tolerable state of preparation, to the analysis of such a work as that now on our table. [Jäkel's *Germanischer Ursprung der Lateinischen Sprache und des Römischen Volkes*.] It is as if a new sense had been conferred on us; we are still puzzled and dazzled. In this country [England] in particular, very few minds have grappled effectually with these brilliant novelties—to the general run *even of the students in our Universities they remain the objects of at best a distrustful wonder.*"§

* "See 'A Specimen of the Conformity of the European Languages, particularly the English, with the Oriental Languages.' By Stephen Weston, B. D. Lond. 1802."

† "'Divine Providence: or, the Three Cycles of Revelation,' by the Rev. G. Croly, LL.D. Lond. 1834. c. xxii. p. 301. Nothing can be more incorrect than the description which follows this passage of the characteristics of each family so formed."

‡ Dr. Wiseman's *Lectures on the Connection between Science and Revealed Religion*. London; and reprinted at Andover, U. States, 1837.

§ Quart. Rev. vol. xlv, p. 337.

The remarks of another learned Englishman, too, on another occasion, are not less emphatic and severe:—

“Etymology and philology” says he, “*do not seem to thrive on British ground.*” We were indebted to a *foreigner* (Junius) for the first systematic and comprehensive work on the analogies of our tongue; and it is humiliating to think how little real improvement has been effected in the two centuries that have since elapsed. We have manifested the same supineness in other matters connected with our national literature. We have allowed a *Bavarian* to print the first edition of the Old Saxon Evangelical Harmony—the most precious monument of the kind next to the Mæso-Gothic Gospels—from *English Manuscripts*. In like manner we are indebted to a *Dane* for the first printed text of *Beowulf*, the most remarkable production in the whole range of Anglo-Saxon literature; and we have to thank another Dane for our knowledge of the principles of Anglo-Saxon versification, and for the only grammar of that language which deserves the name. We have had, it is true, and still have, men who pride themselves on their exploits in English philology; but the best among them are much on a par with persons who fancy they are penetrating into the profoundest mysteries of geology, while they are only gathering up the pebbles that lie on the earth’s surface. We admit that Horne Tooke dug more deeply than his competitors, and by no means without success; but, for want of practical knowledge, he often labored in the wrong vein, and as often failed to turn the right one to the utmost advantage.”*

Such, then, are the duties that lie before us, and such are our means of performing them in a manner which we hope will ultimately be, in some degree, beneficial to our fellow men—the great end of all our intellectual labors.

But some persons, whose attention has not been particularly directed to this subject, may be ready to ask, in the current formula of the day, what *utility* is to be derived from these extended studies of the languages and literature of the globe? The important purposes to which these researches into language would be subservient, were, I believe, first distinctly pointed out by the great Leibnitz—one of those rare men to whom we may apply the title of a universal genius.

* Quart. Rev. vol. liv, p. 299. “We are far from intending to include all our *Anglo-Saxon* scholars of the present day in this censure. We admired and sincerely regret Mr. Conybeare. Some others of them—especially Mr. Kemble, and Mr. Thorpe—have also done good service in this department, and we sincerely hope they will live to do a great deal more.”

In his earliest publication on the subject, a century ago, in the Philosophical Transactions of the Academy of Berlin, he justly observed—that, “as the remote origin of nations goes back beyond the records of history, we have nothing but their *languages* to supply the place of historical information.”

By way of illustration, allow me here to remind you that we are all sensible how very easy it is to distinguish a foreigner, when he attempts to speak our own language. Every one will recollect the example mentioned in the Holy Scriptures, where the pronunciation of a single word was made the decisive test of national character: “The men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay, then said they unto him, Say now *shibboleth*; and he said *sibboleth*, for he could not frame to pronounce it right: Then they took him and slew him.”*

When, therefore, we have so simple and yet so certain a test of the affinities and differences of nations, how important it becomes to collect and compare specimens of as many languages as possible, with a view to the early history of the various races of the globe.

These researches have already established affinities, which were never suspected, between remote nations. Who, for example, would once have expected to find the most striking resemblances between the Sanscrit of India and the Greek of Attica, both in words and grammatical forms; or between the languages of Persia and of the Teutonic nations in the north of Europe? Who knew any thing about the *Gipsies*, till an examination of their language proved them to be of *East Indian* origin, instead of *Egyptian*, as their name once led the learned to believe? Who can doubt of the common origin of the natives of the Sandwich Islands and those of the Society Islands, who speak the same language, in substance, although the two groups are twenty-five hundred miles apart, and those people had no other means of intercourse over the Pacific Ocean, than their frail canoes? Or, who would for a moment hesitate to decide from language alone, even if we did not know the fact from other sources also, that the mixed race of the Pitcairn Islanders, notwithstanding their tawny skins and savage physiognomy, had English blood in their veins, when their nautical cry, from their canoes,—

* Judges, xii. 5, 6.

"Give us a rope"—electrified the first English navigators that visited their island? And—not to fatigue you with other illustrations—if in the remotest ages of futurity, all historical records of the settlement of the colonies of America from our mother country shall be extinguished, and only some slight vestige of the *language* shall be preserved in monuments on each side of the Atlantic Ocean—even no more than the inscription of a single grave stone, or the legend of a single coin—who at that period will doubt that the people of Old and New England were of the same family?

Applying these illustrations to some of the unsettled cases occurring in ancient history, we may, for example, ask (with an able English writer)—Who knows any thing certain about the Pelasgi? And who does not perceive, that two connected sentences of their language would tell us more clearly what they really were, than all that has hitherto been written about them?*

In addition to what has already been said, bearing upon this question, it may be farther observed, generally, that languages are the depositories of all knowledge; and, to adopt the views of an able writer already cited, *literature has an over-ruling influence on the affairs of active life, on the fate of nations, and on the progressive character of ages*. In past periods, he adds, men of letters constituted a body altogether cut off from the rest of the world; a separation which had an injurious effect upon all classes. But at the present day it is otherwise; and the struggle of all after knowledge, in the investigation of truth, is the noblest struggle which it is in the power of man to make.† A learned French writer also observes, that "words are the bond of society, the vehicle of knowledge, the basis of the sciences, the depositories of the discoveries of a nation, of its knowledge, its cultivation, its ideas. The knowledge of words, therefore, is an indispensable means of acquiring the knowledge of things."‡ By means of languages, he adds, we are enabled to read the history of our fellow men, in past ages, and in all the quarters of the globe.

But the farther question may still be asked, of what positive utility will it be to us, to read the history of our fellow

* Quart. Rev. vol. liv, p. 296.

† Schlegel's Lectures on Hist. of Literature, Lect. i.

‡ Gebelin, Monde Primitif.

men of those past ages and distant regions? It may be demanded, with much plausibility, of what practical benefit will it be to us, in the present age of the world, to know what was done by our fellow men two thousand, or two hundred, years ago—to study the elegancies and refinements of Grecian and Roman society, or the more simple and homely characteristics of our ancestors, who first founded the American colonies—to acquaint ourselves with the singular manners and customs of barbarous and civilized nations of more recent periods and distant countries—to spend our time in surveying the rude Islanders of the Pacific Ocean, or the sterner natives of our own Continent, or that extraordinary phenomenon among nations, which has been strikingly characterized as “the tame and immovable civilization of China.”* Of what actual advantage can it be to us, to know how the daily business of life was transacted in the slumbering cities of Herculaneum and Pompeii? It may be admitted, indeed, that it is highly gratifying to a liberal curiosity, to travel over the same streets, and visit the same dwellings that were trodden by Roman footsteps eighteen centuries ago; to examine the domestic implements which were actually used by Roman housekeepers; to read the identical manuscripts which once served for the instruction of some Roman scholar; to see and handle the same morsel of bread and the same flask of wine, which were perhaps just raised to Roman lips and suddenly dashed from them in the terrors of that awful catastrophe which has been the means of their preservation, to our times, untasted and unconsumed. But still the question will again be coldly asked—of what utility is this knowledge? To which the answer, as in many other cases, must ultimately be—because a *natural* desire for such knowledge has been implanted in man by his Creator for wise purposes; and, when philosophy attempts to reason down this desire, nature rebels; and no man is willing to throw aside, as useless, these and a thousand other particulars of the past generations of his race, although he cannot demonstrate their direct applicability to any common purpose that would in popular language be denominated practically *useful*.

With all these incentives before us—the love of learning, for its own sake—the reputation of our beloved country, to

* Sir James Mackintosh's Introductory Lecture on the Law of Nations.

whom we owe so much, and whom we are all ambitious of elevating to the same lofty height, to which other nations have attained by the cultivation of learning—the reputation of each individual among us, whose position is such as to render him responsible to the republic of letters for any injury which it may suffer by his culpable neglect—shall we expose ourselves to the imputation of having been wanting in the discharge of the high duties incumbent upon us? To accomplish all we could desire, will doubtless be a task of great labor. It was a saying of the ancients, that the gods gave nothing great and valuable to man without labor. The celebrated philosopher Epicurus, indeed, is said to have reckoned perpetual idleness, or the absence of all labor, among the pleasures of the Elysian fields; but the Tartar savages of the North, barbarians as we call them, placed this same idleness among the torments of their world to come.

Steady, unremitting labor on subjects of the intellect, like the untiring labor of the body upon physical objects, will overcome all obstacles. To take an illustration or two from some parts of our subject—think of the vast labor which raised the colossal monuments of Egypt, that are to endure for as many ages as they have already stood! Look at the enormous temples and gigantic pagan statues made by the hands of the slender and effeminate Hindoo; or that mighty barrier and wonder of the world, the Great Wall, by which the feeble Chinese hoped to secure themselves against the superior strength of their more hardy neighbors—all these are more like the works of giants than of the common race of our fellow men. By time and patient labor, says the beautiful Oriental proverb, the leaf of the mulberry tree is changed into silk; and, if we would erect intellectual monuments, to be the admiration of ages to come, and to be as imperishable as those raised by the labor of the hands, we must accomplish it by the persevering application of the powers of that noble intellect with which the Creator has endowed man for the great ends of his being.

APPENDIX.

THE following brief statements, respecting the operations of the American Missionary Societies and their missionaries in the East and other quarters of the globe, have been obligingly furnished, at my request, by members of the different religious denominations referred to in them. They will abundantly justify the views taken, in the preceding Address, of their extent and importance in the cause of learning alone, without any reference to the higher motives which originally prompted these efforts of a Christian community to benefit their fellow men; the consideration of which was aside of the present occasion.

I.

(See pp. 2 and 45.)

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The American Board of Commissioners for Foreign Missions has seventeen printing establishments for the use of its missions, with four type founderies, and thirty-one presses. At these, printing has been executed in the following languages, viz.: Grebo, Bassa, Zulu (Sichuana), Italian, Modern Greek, Hebrew, Hebrew-Spanish, Ancient Armenian, Modern Armenian, Armeno-Turkish, Arabic, Modern Syriac, Mahratta, Goojooratee, Hindoostanee, Tamil, Teloogoo, Siamese, Chinese, Japanese, Malay, Bugis, Hawaiian, Marquesas, Cherokee, Choctaw, Seneca, Abenakis, Ojibwa, Ottawa, Creek, Osage, Sioux, Pawnee, and Nez-Percés. Fourteen of these were first written by missionaries of the Board; and in these languages nearly four hundred millions of pages have been printed at the establishments belonging to the Board.

Some of the works here referred to are specified:

Grebo.—Vocabulary, pp. 119. School-books.

Hebrew-Spanish.—Old Testament.

Ancient Armenian.—The Holy Scriptures.

Modern Armenian.—New-Testament and the Psalms. Grammar. Armenian Magazine. School-books.

Armeno-Turkish, (Turkish in Armenian characters.)—The Holy Scriptures.

Arabic.—Elements of Arabic Grammar.

The Board has had a new fount of Arabic type, cut under the superintendence of the Rev. Eli Smith, one of its missionaries, so conformed to Arabic calligraphy as to suit the extremely fastidious taste of the Arabs. It was cut by Mr. Homan Hallock, an ingenious mechanic then in charge of the printing establishment at Smyrna; and the type was cast by Tauchnitz at Leipsic, in Germany, Mr. Smith having gone thither to superintend the operation. Mr. Hallock is now residing in the United States, and is cutting and casting a new Arabic fount for the Board, conformed to the same beautiful pattern, but considerably reduced in size.

Modern Syriac.—This, or at least the Nestorian dialect of it, was unwritten until the establishment of the mission among the Nestorians at Oróomiah in the year 1834. A fount of type, conformed to the most approved written character, has lately been cut and cast by Mr. Hallock, under the superintendence of the Rev. Justin Perkins, the first American missionary to the Nestorian people.

Mahratta.—Idiomatic Exercises, pp. 330. New Testament, and the Poetical and some other books of the Old Testament. Easy Lessons, with Dictionary. School-books.

Hindoostanee.—Gospel of John.

Tamil.—Abridgment of Grammar. Tamil Dictionary, pp. 674. Dictionary, Tamil and English, and English and Tamil, in progress. The Holy Scriptures. School-books.

Teloogoo.—Vocabulary, etc., pp. 240. Teloogoo Poem.

Siamese.—Parts of the Holy Scriptures. School-books.

Chinese.—Chrestomathy, 730 royal octavo pages, by the Rev. E. C. Bridgman, D. D. Easy Lessons, by Mr. Williams. Anglo-Chinese school-book in the Canton dialect. New Testament. Chinese Repository, (in English,) published monthly—eleven volumes; edited by Dr. Bridgman.

Japanese.—Gospel of John.

Hawaiian.—Vocabulary, pp. 132. The Holy Scriptures. School-books.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

At *Maulmain* (Burman Department) Mr. A. Judson; has translated the Bible, and is now engaged on a Grammar. E. A. Stevens; translating several works.

Amherst. (Peguan Department) J. M. Haswell; translating the New Testament.

Tavoy Mission. Mr. J. Wade and Mr. F. Mason. Mr. Mason has translated the New Testament, and is now engaged in a Grammar of the Karen language; he has written on the Karen poetry; he is also an able naturalist. Mr. Wade reduced the Karen language to writing, and is now preparing a dictionary.

Arracan Mission. Mr. G. S. Comstock has prepared maps and music for the natives. Mr. L. Stilson has begun to write the language of the Kemmees, a mountain tribe, 150 miles north of Akyab.

Siam Mission. At *Bangkok* (Siamese Department) Mr. J. T. Jones has translated the whole New Testament into Siamese.

Chinese Mission. (Chinese Department.) Mr. J. Goddard, Mr. W. Dean.

Assam Mission. At *Sibsagor*, Mr. N. Brown. At *Nowgong*, Mr. M. Bronson has reduced to writing an Assam dialect of the mountaineers.

Teloogoos Mission. At *Nellore*, Mr. S. S. Day.

The number of Baptist Missions in connection with the Board is 19; and of stations and out-stations, about 80. There are 103 missionaries, of whom 44 are preachers, and 52 are female assistants. Of native preachers and assistants there are 114.

EPISCOPAL MISSIONARIES IN ASIA, AFRICA, AND THE MEDITERRANEAN.

In *Western Africa*, Cape Palmas: The Rev. T. S. Savage, M. D., Rev. Joshua Smith, Rev. S. Hazlehurst; besides teachers and assistants. Out-stations: *Graway*, on the coast, two teachers. *Cavalla*, Rev. J. Payne and Mrs. Payne; besides assistants. *Rockbookat*, on the coast, Rev. L. B. Minor, wife, and assistant.

China—Rev. W. J. Boone, M. D., at Kúlang-sú. He resided many years at Batavia and Singapore, acquiring the Chinese language, and is now preaching and instructing.

Greece, at *Athens*: Rev. Mr. Hill and Mrs. Hill, with two assistants, have large schools and are educating some 700 children.

In *Crete*: Rev. Mr. Benton, wife and assistants, have extensive schools.

In *Syra*: Rev. Dr. Robertson resided many years at Syra, and had charge of a press, and published many tracts translated into Modern Greek by himself and daughter. He is now in the United States.

At *Constantinople*: Rev. Horatio Southgate has been for some time at Constantinople, and is now about to proceed on a mission to the Christians of Mesopotamia—a Turkish and Persian scholar.

[This summary is very incomplete, in consequence of some documents not being at hand, which would have furnished the necessary details.]

II.

(See p. 53.)

AMERICAN VOYAGES, TRAVELS, AND OTHER WORKS RELATING TO THE EAST AND POLYNESIA.

ANDERSON.—The Peloponesus and Greek Islands. By the Rev. R. Anderson, 12mo. 6s. Boston.

Around the World.—A Narrative of a Voyage in the (U. S.) East India Squadron, under Commodore Read. By an *Officer* in the U. S. Navy. 2 vols. 12mo. cloth, with Views of Muscat, etc. 15s. New York, 1841.

BIGELOW.—Malta and Sicily, 8vo. 14s. Boston, 1831.

BREWER.—(Rev. Josiah) Residence at Constantinople in 1827. New Haven, 1830.

CLEAVELAND.—Voyages and Commercial Enterprises. By Richard J. Cleaveland. 2 vols. post 8vo. 10s. 6d. Boston, 1842.

COLTON.—Constantinople and Athens. By Walter Colton, U. S. N. 12mo. 7s. New York, 1836.

DEKAY.—Turkey. By J. E. DeKay, M. D. 8vo. 12s. New York. Desultory Reminiscences of Germany, France, and Switzerland. 8vo. 14s. Boston, 1839.

DELANO.—(Capt. Amasa) Narrative of Voyages and Travels, comprising three voyages round the world. 8vo. Boston, 1817.

FANNING.—Voyages Round the World. By Capt. Edw. Fanning. 8vo. 12s. New York, 1833.

GRANT.—The Nestorians; or, the Lost Tribes; with Sketches of Travel in Ancient Assyria, Armenia, Media, and Meso-

- potamia : and Illustrations of Scripture Prophecy. By Asahel Grant, M. D. 12mo. Map. New York, 1842. (Published also in London by Mr. Murray, for the author.)
- HAIGHT (Mrs.)—Letters from Egypt, Turkey, Palestine, etc. By a Lady of New York. 2 vols. 12mo. 12s. New York, 1840.
- HARLAN.—*Personal Narrative of Eighteen Years' Residence in Asia*; comprising an account of the Manners and Customs of the Oriental Nations, with whom the Author has had official and familiar intercourse. By J. Harlan, late Counsellor of State, Aid-de-Camp and General of the Staff to Dost Mahommed, Ameer of Cabul. Philad. 1843.
- Memoir on Afghanistan, etc. 12mo. 5s. Phila. 1842.
- HOLDEN.—Narrative of Shipwreck and Captivity at the Pelew Islands, etc. etc. By Horace Holden. 18mo. 4s. Boston. 1836.
- JONES.—Cairo, Damascus, Jerusalem, etc. By a Chaplain in the American Navy. 12mo. 7s. 6d. New York, 1836.
- Journal of a Tour around Hawaii (Sandwich Islands.) 12mo. Boston, 1825.
- JUDSON (Ann H.)—A particular relation of the American Baptist Mission to the Burman Empire. Washington, 1823.
- KING—LAY.—Japan and Malaysia in 1837; their claims upon Christendom, exhibited in Notes of Voyages from Canton, under the direction of the Owners; viz.—The Ship *Morrison*, to Japan, by C. W. King. The Brig *Himmaleh*, in the Malayan Archipelago, by G. T. Lay, Naturalist. 2 vols. 12mo. 12s. New York, 1839.
- LAWRIE (Rev. John C.)—Travels in North India. 12mo. Philad. 1842.
- LEDYARD.—Life of Ledyard, the American Traveller. By Jared Sparks. 12mo. 6s. Boston.
- MALCOM.—Travels in South-Eastern Asia; embracing Hindostan, Siam, China, and the Burman Empire. By Rev. Howard Malcom. 2 vols. 12mo. plates, 12s. Boston. (The Author was a missionary of the American Baptist Board of Foreign Missions.)
- MILLER.—The Condition of Greece in 1827, 1828. By Col. Jonathan P. Miller, of Vermont. N. Y. 1829. 12mo. pp. 300.
- MORRELL.—Four Voyages to the South Sea, etc. By Capt. Morrell. 8vo. 14s. New York, 1832.

- MOTT.—*Travels in Europe and the East, in the years 1834–1841.*
By Valentine Mott, M. D. 8vo. New York, 1842. Published
also by Messrs. Longman and Co. for the Author.
- MURRELL.—*Cruise of the Frigate Columbia.* By W. M. Murrell,
one of the Crew. 12mo. 6s. Boston, 1841.
- OLIN (Rev. Dr.)—*Travels in Egypt, Arabia Petræa, and the
Holy Land.* 2 vols. New York, 1843.
- OLMSTED.—*Incidents of a Whaling Voyage: with Observations
on the Scenery, Manners and Customs, and Missionary Stations
of the Sandwich and Society Islands.* By Francis Allyn Olm-
sted. 12mo. Plates, 7s. 6d.
- PAULDING.—*Cruise of the United States Schooner Dolphin, in
the Pacific, etc.* By Lieutenant Paulding. 18mo. 4s. New
York, 1831.
- PAXTON.—*Letters on Palestine and Egypt, during Two Years
Residence.* By J. D. Paxton, A. M. 12mo. 5s. Lexington,
(Ky.) 1839.
- PERKINS.—*Eight Years' Residence in Persia, among the Nesto-
rian Christians; with Notices of the Mahomedans.* By Rev.
Justin Perkins. With 27 highly-colored Engravings of Cos-
tume, Scenery, Portrait of Mar Yohannan, Maps, etc. 8vo. 18s.
Boston, 1843.
- PORTER.—*Constantinople, etc.* By Commodore Porter. 2 vols.
14s. New York, 1835. (Late Resident Minister of the United
States in Turkey.)
- POST.—*A Visit to Greece and Constantinople in the year 1827–8.*
By Henry A. V. Post, one of the Agents of the New York
Committee. New York, 1830. 8vo. pp. 367.
- RAPELYE.—*Voyages and Travels in Europe, Asia, Africa, and
America.* By Geo. Rapelye. 8vo. 16s. New York, 1835.
- READ.—*Missionary Tour in India.* By the Rev. Messrs. Read
and Ramsey, American Missionaries. 12mo. 6s. Philadelphia,
1836.
- REYNOLDS.—*Voyage Round the World, in the United States
Frigate Potomac, 1831–4.* Plates, 8vo. 18s. New York,
1835.
- ROBERTS.—*Embassy to the Eastern Courts of Siam, Cochín-
China, and Muscat, in the United States Ship Peacock, 1832–4.*
By Edward Roberts. 8vo. 14s. New York, 1837.
- ROBINS.—*Journal of the Loss of the Brig Commerce, 18th edition,*
12mo. Hartford, 1826.

- ROBINSON.—Biblical Researches in Palestine. By Edward Robinson, D. D. 3 vols. 8vo. Boston; and by Mr. Murray, London, 1842. Published also in German, at Berlin.
- ROCKWELL.—*Sketches of Foreign Travel and Life at Sea*; including a Cruise on board a Man-of-War; as also a Visit to Spain, Portugal, the South of France, Italy, Sicily, Malta, the Ionian Islands, Continental Greece, Liberia and Brazil; and a Treatise on the Navy of the United States. By the Rev. Charles Rockwell, late of the United States Navy. 2 vols. 8vo. 16s. Boston, 1842.
- RUSCHENBERGER.—Voyage Round the World, 1835–7. 8vo. 14s. Philadelphia, 1838.
- SHALER.—Sketches of Algiers. 8vo. 9s. Boston, 1826. Mr. Shaler was for many years Consul-general of the United States at Algiers.
- SMITH and DWIGHT.—Missionary Researches in Armenia. By Rev. Eli Smith and Rev. H. G. O. Dwight, of Am. B. Com. 2 vols. 12mo. 12s. Boston, 1833. This has been republished in England, and also translated into German.
- SOUTHGATE.—Narrative of a Tour through Armenia, Kurdistan, Persia, and Mesopotamia. By the Rev. Horatio Southgate. 2 vols. 12mo. 12s. New York, 1840.
- STEPHENS.—Egypt, Arabia Petrea, etc. 2 vols. plates, 12s. New York, 1837.
- STEWART.—Visit to the South Sea. 2 vols. 12mo. 12s. New York, 1831.
- Residence at the Sandwich Islands. 5th edition, 12mo. 6s. Boston, 1839.
- TAYLOR.—The Flag Ship; or a Voyage around the World in the United States' Frigate Columbia, attended by the Sloop of War John Adams. By F. W. Taylor, Chaplain U. S. N. 2 vols. 12mo. 12s. New York, 1840.
- WARRINER.—Cruise of the U. S. Frigate Potomac round the World in 1831–4. By F. Warriner, A. M. 12mo. 7s. 6d. New York, 1835.
- WHITE (Capt. John).—Voyage to Cochinchina, &c. 8vo. Boston. 2d ed. 1826.

In addition to the preceding works, ought to be mentioned the following periodicals, containing journals of travels, as well as the regular communications from the American missionaries in the East, and elsewhere, to their respective Boards in the United

States, and abounding with information of the most interesting character, in addition to the religious intelligence :—

The Missionary Herald, now at its 39th volume, published at Boston.

The Baptist Missionary Magazine, now at its 23d volume, New Series. Boston.

The Spirit of Missions, (Episcopalian) published at New York; now at its 8th volume.

The (Presbyterian) Missionary Chronicle. New York and Philad.

In *China*.—The Chinese Repository, now at its 12th volume, edited by the Rev. Dr. Bridgman, and published monthly at Macao—a most valuable journal.

There are several other works of this class, published in America; but time is wanted to complete the list.

III.

The following Extracts from the able Report made to the Paris Asiatic Society, on the 30th of May, 1842, by M. *Jules Mohl*, Assistant Secretary, present a view of the actual state of Oriental studies on the Continent of Europe, and will be read with interest.

M. Mohl, after observing that the Asiatic Society has now reached the end of its twentieth year, and that it would be useful to take a review of some of its labors, and to point out what yet remains to be done, in order to accomplish the original design of its founders, proceeds as follows :—

Formerly Oriental studies “were confined almost entirely to the languages and literature which were used in the interpretation of the Bible; and, if some individuals particularly circumstanced, like the French Missionaries in China, or who were in advance of the opinions and wants of the age, like Hyde, De-guignes, and Anquetil, occupied themselves with some other departments of Asiatic literature, they were isolated persons, and, as it were, out of the current of erudition. Sir William Jones was the first to consider Oriental literature as an immense whole, which was destined to serve as a foundation for the history of man; and of which each part must coöperate in elucidating the others. By degrees this beautiful vision was—we will not say realized, for it is far from being so now—but it was comprehended; the work was begun in every quarter, and the excited curiosity of the most enlightened part of the European public sustained the learned in their new and im-

mense career; at the same time that governments felt the importance of seconding the efforts of those who were preparing to go on in it. Professorships were established for instruction in the principal languages; and associations—at the head of which have always been the French Government and the India Company—afforded their aid in the publication of a great number of grammars, dictionaries, and original texts and translations of Oriental works.

“As the circle of studies was enlarged, it became more and more difficult for each individual to keep up with its progress; and what had once been called an *Orientalist* was no longer to be found, because a whole life was not sufficient to embrace so many languages and such various literature. . . . Yet there is so natural a bond of union among them, that we have been compelled, as it were, by means of associations, to attain to that universality of studies, which no single individual could master.”

The learned secretary then states the foundation of the Asiatic Society, on the 1st of April, 1822: and the election of M. De Sacy, “to whom all Europe had for a long time assigned the first place among Orientalists,” to the presidency of it. He then states its objects; the *first* of which was, to establish a journal exclusively devoted to Oriental learning; there had been at that time only one of the kind in Europe, *Les Mines de l’Orient*, which had ceased to be published. The *Journal Asiatique* was accordingly established, and in 1842 reached its fortieth volume. The Society next encouraged the publication of the originals and translations of Oriental works, and dictionaries and grammars, and defrayed the expenses, in part, or in whole, according to the circumstances of its pecuniary ability. In addition to this, the Society collected Oriental manuscripts, as far as it was able. After speaking of the difficulties encountered by the Society, M. Mohl bears the following honorable testimony to the proud rank maintained by that land of learning, Germany; which affords decisive evidence of the comparative state of Oriental studies in Germany and other parts of Europe:—

“It is only in Germany, at the present day, that the learned public are sufficiently numerous to warrant the publication of a certain number of Oriental works. In all the other countries of Europe, it is necessary for the author himself, or his government, or some association, to defray the expenses.” The authors in all other countries of Europe, he adds, “are obliged to make great sacrifices: the present encouragement of Government is insufficient, and we [in France] have still to expect the day,

when any Oriental work worthy of publication shall appear by the aid and patronage of the public alone." He farther states—

"Printing and lithography have at length penetrated into the East, and by degrees destroyed the prejudices that have existed in favor of manuscripts; but the difficulty of communications between Europe and the East prevents our obtaining their books, or even knowing what books they have."

M. Mohl mentions, with commendation, the labors of the *Oriental Translation Fund*, established in England by George, Earl of Munster, now deceased.

Arabian literature is still the most cultivated in France and Germany; and he enumerates various works published in, or translated from, the Arabic language; particularly the great biographical dictionary of Ibn-Khallikan, a lawyer of the 13th century, a work of the highest interest; the work of Ibn-Khaldoun, on the Crusades, printed at Upsal, in Sweden, in 1841 (in 4to.) Numerous editions of the Koran have enlarged the circle of the readers of that book. Flügel, to whom we are indebted for the excellent stereotype edition of it, has just published, at Leipsic, a *Concordance* of the Koran, which is indispensable to the student in Oriental literature; and an edition of the voluminous and celebrated commentary of Beidhawi upon the Koran is now announced by M. Fleischer.

Persian literature has been enriched by a new Grammar written by Mirza Mohammed Ibrahim of Shiraz; who after having had a learned education in Persia went to England, where he is appointed a professor of the Persian language in the college of Hailesbury, and has acquired an extensive knowledge of English. The works of Firdousi and various other writers have also been published in Europe. Among the works in Persian literature is one of those great works with which M. Von Hammer-Purgstall has long been enriching Oriental literature; that is, the history of the Mongols of Persia, which makes a continuation of his history of the Mongols in Russia. The history of the Mongols is a part of the annals of Asia, which, in our time, have been the object of the most remarkable labors of the learned.

In France, the Directors of the school of Oriental languages is publishing a collection of *Chrestomathies*, which will comprise the principal modern languages of Asia, and will render the greatest services to Oriental literature.*

* *Chrestomathies Orientales*, ou Recueil de textes Arabes, Turcs, Persans, Grecs modernes, Arméniens et Indostani, publiés sous les auspices de M. le Ministre de l'instruction publique, etc. Paris, 1841, in 8vo.

The Imperial Academy of Vienna has published, by M. Krafft, a catalogue of its Arabic, Persian and Turkish MSS.; and the same learned writer is now at work upon a catalogue of the Oriental MSS. in the great Library at Vienna, one of the richest in Europe; and we may expect from M. Longpérier, a complete Oriental numismatic history.

The Danish Government, which has given so frequent proofs of its zeal in the cause of Science, has appointed a Board of Commissioners for the purpose of making known to the public the unpublished MSS. of the library at Copenhagen, which is extremely rich in Oriental, as well as Scandinavian works.

Armenian literature has been enriched with a history of Armenia by John Catholicos, Patriarch of Armenia at the beginning of the 10th century, (translated by M. Saint Martin,) which has been published at the expense of the French Government by M. Lajard.

Proceeding on our way from Western Asia towards India, we find the country called Bactriana; whose history, within a short period, was among the most obscure of the East; when suddenly there was an influx of Europeans from different kingdoms into Affghanistan, who have brought to light in a few years, an immense number of monuments. Inscriptions, and unheard of numbers of Bactrian, Roman, Persian, Indian, and other medals of barbarian origin, covered with legends before unknown, have been found, and their alphabet has been read, by M. Prinsep, of the Asiatic Society in Calcutta. After him, Messieurs Wilson, Lassen, Jacquet, Mionnet, Raoul-Rochette, Grotefend, and other learned men, have commented on and explained these remains of antiquity. The Roman and Persian coins have served to fix the age of the *topes*; the Bactrian medals have established the list of the Greek kings of that country; the barbarian medals have made known the Bactro-Scythian dynasties, which overturned the power of Alexander's successors; and the Indian medals have confirmed what we should anticipate from the researches of M. Rémusat, in respect to the extension of Buddhism west of the Indus. This is perhaps the first instance in which numismatic history has been a substitute for the annals of a country, and has sufficed to instruct us in the leading traits of its history. It shows us who were the different races that were the predominant powers in Bactriana, the revolutions which religion has undergone, and the changes in language and civilization. The collection of the East India Company—the finest existing—consists of more than thirty thousand medals; and is to be published at the expense of the Company, by Mr. Wilson.

In *Sanscrit* literature, we have had some works; and among them, the Grammar of Mr. Wilson, whose activity seems to increase from year to year. It is intended to be a more complete manual than that of Yates, and more convenient for use than the large works of Foster and Colebrooke; while, at the same time, it simplifies the theory of the Sanscrit verb. In Paris also, M. Desgranges, one of the first pupils of M. Chézy, has completed a very full Sanscrit grammar, which will be the first grammar of that language from a French press.

The *Pali* language—which was the official language of the Buddhist dynasties of India, and at this day the sacred language of Buddhism in the peninsula beyond the Ganges, and at Ceylon,—was first brought before the public by the Asiatic Society of Paris, by the publication of the Essay of Messrs. Burnouf and Lassen; since which a grammar, dictionary, and other works relating to it, have appeared; and one work, the *Kammavakia*, a treatise on the ordination of the Buddhist priests, has been published by M. Spiegel; which is the first *Pali* text ever published in Europe. The same writer promises us a *Pali* dictionary.

M. Mohl next gives an instance of the great zeal of the Prussian Government to possess the most complete collection possible of Oriental works, in purchasing the invaluable collection of Sanscrit manuscripts of the late Sir R. Chambers. His library, consisting of more than a thousand manuscripts, is the finest ever formed in India, except that of Mr. Colebrooke, and which that gentleman presented to the East India Company.*

“Among the languages which by their origin or their literature are connected with India, there are two which in the course of the last year (1841) have become the object of new studies; they are, the language of *Tibet* and the *Malay*. The Minister of Public Instruction caused to be opened, at the School of the living Oriental Languages, a course of study for the Tibetan lan-

* We are reminded here of a short notice of the intended sale of the late Dr. Morrison's *Chinese* library, published in the London “*Asiatic Journal*,” vol. xxv. p. 71. The writer says, with patriotic and scholar-like feelings—“We should hope that England will never suffer the *disgrace* of its being said that the Chinese library of Dr. Morrison, which is, perhaps, worth £4000, was offered to the British public for £2000, and that paltry sum could not be raised.” The same writer asserts, in very strong language, that Great Britain “has never taken the slightest measures” for promoting the study of the Chinese language; and while the Governments of France, Prussia, and Bavaria, have established professorships for teaching that language, “in Great Britain not a step has been taken to teach even its elements.” But at length a professorship has been established in University College, London, and the Rev. Samuel Kidd appointed professor.

guage and literature, and confided it to M. Foucaux, who began it by a discourse upon the present state of the studies having for their object that language. M. Schmidt had already published a Tibetan grammar, and M. Schroeter, a German Missionary in India, had made a dictionary containing a rich collection of Tibetan words and phrases, which Mr. John Marshman published at Serampore in 1828, under the title of a Dictionary of the Language of Boutan. Subsequently, M. Csoma de Körös, who had acquired a very extensive knowledge of the language and literature of Tibet, published at Calcutta, in 1824, a dictionary and grammar, which laid the foundation for the study of that language. M. Schmidt also, in 1839, published a grammar, and has just published also a dictionary, in which M. Csoma's materials are better arranged, and additions made from original sources."

Malay literature is about to be enriched by the publication of the Maritime Codes of Malacca, Macassar, Kedah, and the Bugis,* which were found by M. Dulaurier in the Library of the Asiatic Society of London, and which he is going to insert in the fine collection of Maritime Laws by M. Pardessus. The most ancient of these Codes is that of Malacca, which was compiled about the end of the thirteenth century, by order of the Sultan Mohammed Shah.

"The language and history of the Malays have, of late years, been a subject of most laborious research. M. de Humboldt, in his great work on the Kawi language, has demonstrated that the Malay race had extended itself throughout the South Sea to Madagascar. And now M. Eichthal is endeavoring, in a very curious memoir, to prove that the race had even extended to the continent of Africa, and that the yellow race which is found at the present day from Nubia to Senegambia, under the name of *Foulahs*, is no other than the *Malay* race.† M. Bopp, again, has undertaken to ascend to the origin of the Malays, and has arrived at the conclusion that their language was derived from the Sanscrit.‡ Formerly, when it was proposed to identify two languages, we rested chiefly upon the words common to each; but since comparative philology has made so great progress—

* In the year 1832 a pamphlet of about 50 pages was published at Singapore (from the Mission Press) under the following title: "A Code of Bugis *Maritime Laws*, with a translation and Vocabulary, giving the meaning and pronunciation of each word." 12mo. This is the same Bugis Code which is here mentioned.—EDR.

† *Histoire et origine des Foulahs ou Fellahs*, par Gustave Eichthal. Paris, 8vo. 1841.

‡ *Ueber die Verwandtschaft der Malayischen-polynesischen Sprachen mit den Indischen-europäischen*, von Franz Bopp. Berlin, 4to. 1841.

thanks to a more scientific analysis—we apply ourselves, first of all, to the grammatical construction of languages; and no one has contributed more than M. Bopp, by his admirable labors in comparative grammar, to establish and consecrate the new and rigorous principles of this analysis. These principles, in their turn, have furnished, for the comparison of words, rules drawn from the laws of permutation, and enabled us to recognise with certainty that identity of words, the conformity of which furnished only doubtful and often fallacious indications. Every step in comparative philology tends to prove that *the grammatical structure of a language is never wholly effaced*, and it would be a fact as yet without example, that an idiom had lost entirely its grammar and formed another.”

The reporter then gives an account of *Chinese* studies, in which there had been only a few publications, but those were of great importance. He particularizes the *Tao-te-king* of Laotseu, accompanied with a French translation and commentary by that able Sinologist M. Julien. This is the most ancient metaphysical treatise of the Chinese, that has been preserved; the author lived in the sixth century before the Christian era.

“M. E. Biot has published a catalogue of the earthquakes, depressions, and risings of mountains, which have been observed in China from ancient times to our day.* This labor, drawn wholly from Chinese sources, is a new proof of the utility of the study of Chinese in relation to science; for the Chinese are the only people of Asia who have, with their usual spirit of method, registered all facts, natural and moral, with which they have been impressed.”

“M. Callery, formerly a Catholic missionary in China, has published at Macao, under the title of ‘Système phonétique de l’écriture Chinoise,’ a work in two volumes; the first of which contains memoirs on the nature of the language and writing of the Chinese, and the second, a dictionary, in which the words are classed according to a new method.”

[We observe, by the way, that *M. Callery* (whose works, printed in 1841, we have seen) has adopted the appropriate term *lexigraphic*, to denote the class of languages in which each character is a word, in contradistinction to the *syllabic* and *alphabetic* classes. The term *lexigraphic* was first proposed by our American philologist Mr. Du Ponceau, and is now getting into use with European scholars. We see advertised, in Paris—“Exercices Pratiques d’analyse de Syntaxe et de *Lexigraphie* Chinoise. Paris, 1842.”]

* “Annales de chimie et de physique, 1841.”

Among the most important works on Chinese, M. Mohl mentions the valuable Chinese Chrestomathy of the Canton dialect, published at Macao, 1841, by Dr. Bridgman (editor of the Chinese Repository), who is a thorough Chinese scholar, and is one of our countrymen; but this last fact was probably unknown to M. Mohl, or he would doubtless have mentioned it. This closes the enumeration of works on Oriental literature in his valuable Report.

Chinese.—We subjoin the following interesting notice respecting the literature of China, from an early number of the “*Journal Asiatique* :” “It has been found that they [the Chinese] had dictionaries of the Sanscrit; that their learned men had made translations of Indian and Tibetan works; and we have learned also, not without astonishment, that they possessed polyglot dictionaries, and that there had been, at Peking, for six centuries, a college for the teaching of the Western languages, as well as an institution for youth in languages, and for interpreters.” —Tom. ii. p. 29.

The following extracts from the *Journal Asiatique*, though of an older date than the preceding Report, will not be without interest to our readers :—

“There is published at Cairo, Constantinople, in Persia, India, and Canton, a multitude of works, of the existence of which we hardly know, and many of which reach Europe only by accident. Where, for example, should we find for sale in Europe, the edition of the *Thousand and One Nights*, which has appeared at Boulak; the *Vendidad Sadé*, published by the Guèbres of Bombay; their works on the Zoroastrian Calendar; the *Bhagavata Pourana* of Calcutta; the *Amara Koscha*, reprinted at Serampore; the great Sanscrit *Encyclopedia* of Radhakanda Deva; the *Commentary on Alfiah* printed at Boulak; the *Tarif* published at Constantinople; the *History of the Kudjars* printed at Teheran; and so many other works which ought not to be wanting in any public library of Europe? This want of a more easy communication is mutual between the learned of Europe and those of Asia; for *these latter* are now beginning to lay aside their disdain of the labors of Europeans. I have reason to believe that the great part of the five thousand copies of the Koran of Flügel’s edition [printed at Leipsic] have been sold *in the East*; and more recently still, an Effendi, a personage of consideration in Cairo, applied to your Council to propose printing at their joint expense editions of the *Kamous*, the *Kitab*

al-Aghani, and other classic works, of which he was to send one half to Paris and the other half to the great fair at Mecca, at the period of the pilgrimage, in order to disperse them, from that centre of the Mussulman world, through the East and through Barbary. . . . Oriental studies, notwithstanding all obstacles, have made great progress. Attention is directed to fundamental works, to the origin of languages, to the true sources of history ; and they now follow out, with surprising sagacity, the migrations, the intermixture, and the fate of nations, by means of the traces which their languages have left ; and by the more perfect methods of Comparative Grammar, we now arrive at a certainty in our results which may well astonish those who have not reflected upon the permanency of languages. . . . ”

Arabic.—*The Thousand and One Nights* find editors and translators in all parts of the world, and in all languages. While M. Habicht was printing his edition at Breslau, they were reproducing, lithographically, the incomplete texts of the old Calcutta edition ; and the Sheikh Abdourrahman al-Safti al-Scherkawi was printing (in 1835) his excellent edition at Boulak, in two volumes in quarto. At Madras, in 1836, there appeared a translation in Hindostanee ; and in 1839 there appeared at Calcutta the first volume of the Arabic edition of M. Macnaghtan, after a manuscript which had belonged to the late M. Macan. This edition was the basis of the English translation of Mr. Torrens, which comes out at Calcutta also, at the same time that Mr. Weil is printing a new translation in Germany, and Mr. Lane is publishing, in London, his fine English translation, in which he follows, principally, the Boulak text.

Persian.—They have begun *printing* in Persia ; and the presses of Constantinople and Cairo publish a pretty large number of works in *Persian*, because the knowledge of this language and its literature makes a part of a learned and polite education in all Mussulman countries. . . . The press of the Pasha of Egypt has lately published several classic authors.

The fall of the empire of the Mongols has also found an historian, who, unfortunately, has adopted a very strange manner—I mean Molla Firouz, son of Kaous, ancient high priest of one of the two sects of the Guèbres in India, and known as the editor and translator of the *Desatir*. He has written, under the title of *George-nameh*, an epic poem in Persian, in which he relates, in the metre and manner of Firdusi, the conquest of India by the English. His work is a singular imitation of the Books of the Kings, where we find Major Lawrence substituted for *Rustem*, and George the Third for *Kei Kaous*.

Turkish.—The Grand Vizier, Khosrew, has published a French and Turkish Grammar, for teaching the French language in the Government Schools of Turkey.

M. Quatremère has announced a Dictionary in Arabic, Turkish and Persian; on the plan of Forcellini and of Stephens's Thesaurus, with citations. This is the fruit of forty years' studies.

Sanscrit.—The learned *Radhakanda Deva*, at Calcutta, continues the printing of his Thesaurus of the Sanscrit language and literature; the fourth volume had reached Paris two years ago.

IV.

(See Address, p. 32.)

Cuneiform Inscriptions.—"The studies in the ancient languages of Persia continue to connect themselves with classical studies, with a success which could hardly have been hoped for a few years since. The reading of the *cuneiform inscriptions*, begun with much success by Grotefend, has lately been indebted to the progress which has been made in the study of the ancient Persian dialects, for a development which promises the most valuable results to history. At Paris and at Bonn MM. *Burnouf* and *Lassen* have, almost simultaneously, published memoirs on the cuneiform inscriptions collected at Persepolis by Niebuhr."

Journal Asiatique, tom, x, p. 130, 3me. série.

V.

(See Address, p. 56.)

To the opinions of the British scholars, cited in the preceding Address, on the present state of philological studies in Great Britain, may be added the following which is taken from the Preface to the recent edition of Diodati's *Exercitatio de Christo Græce loquente*, etc., edited by Orlando T. Dobbins, LL. B. Published in London, 1843 :

"That Winer's Grammar has neither been translated in England, nor the American translation republished here, furnishes lamentable proof that, although we may be improving, we are still far in this country from having reached the height to which Germany and the American States have attained in the scholastic

study of the New Testament. Our last publication in this department is the Grammar of Green, by Bagster ; which, however meritorious and important, is wanting in the constant comparison of the common with the classic idiom, which distinguishes Winer, and the large body of reference and citation which makes the German work indispensable to the scholar."—*Pref.* p. xxiv, note.